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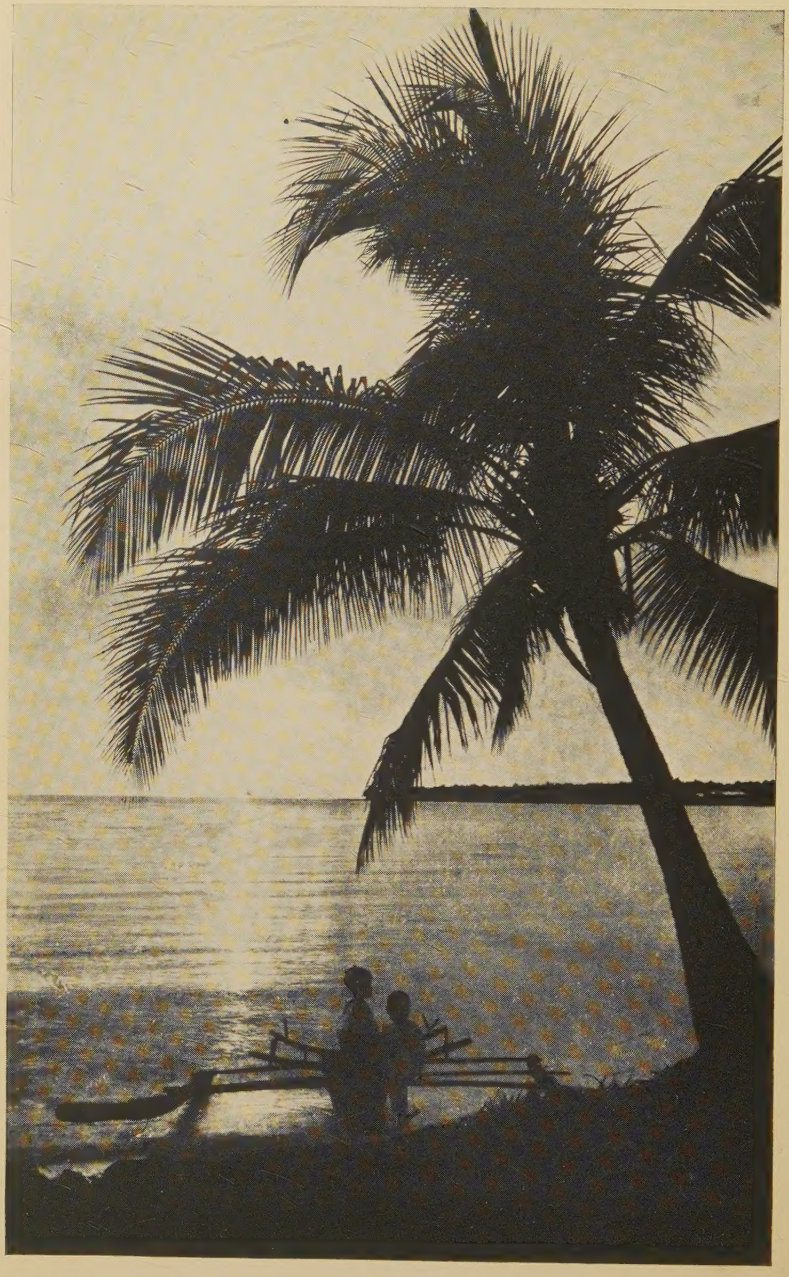

LOVELINESS IN SEA AND PALM AND SKY

THE PEOPLE OF THE PHILIPPINES

Their Religious Progress and Preparation for Spiritual Leadership in the Far East

BY

FRANK CHARLES LAUBACH, PH.D.

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With a Foreword by
DANIEL JOHNSON FLEMING, PH.D.
UNION THEOLOGICAL SEMINARY, NEW YORK

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FOREWORD

The Philippines afford Americans their most obvious opportunity as well as obligation to escape from provincialism. It should be esteemed a privilege to understand these islands, for there are some very noble pages in the record since 1900. It should be our duty to know them because Americans are responsible for making a truly important decision concerning the independence of this territory, and we cannot know too much about the attitudes and aspirations of the peoples involved. Historically and geographically the Philippines can serve as a window through which we can think out to India, the Far East, and the islands of the sea.

The author of this book is exceptionally well qualified to lead us in such a survey. He is a graduate of Princeton University, Union Theological Seminary (New York), and holds the degree of Doctor of Philosophy from Columbia University. He is recognized as one of the ablest representatives of American churches in the Philippines. His service there since 1916, as a missionary of the American Board of Commissioners for Foreign Missions, has been of the finest quality, both spiritually and intellectually. He has shown himself to be a man of deep sympathy and vision. He was first stationed on the island of Mindanao, which brought him into direct touch with the Moros, the significant Moslem population in the south. Later his work has been in the capital, Manila. Travel, work, and temperament have brought him into vital touch with outstanding leaders among Americans and Filipinos.

This comprehensive study has been a labor of love. Back of all his researches into old manuscripts, contemporary documents, and vernaculars has been a keen appreciation of the Philippine genius and a prophetic belief in the vocation of this people. Nevertheless, Dr. Laubach has been able to give

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a balanced picture. Whether one's interest is in history, politics, education, missions, or religion, this book will have to be consulted in regard to this area. Seldom does one find so comprehensive a treatment in a single volume.

DANIEL JOHNSON FLEMING.

Director of the Department of Foreign Service,
Union Theological Seminary,
New York.

PREFACE

This book was undertaken because the writer had many questions of vital importance to which nobody could give him satisfactory answers. Neither one book nor all the books together answered the question, "What is the trend of Philippine religion?" nor the equally important question, "What is the unmet want in the Filipino heart?", nor the greatest question of all, "What may the Filipino people become if they give God a perfect chance?"

The study has revealed many facts which were wholly unexpected. The greatest of these facts becomes the theme of the book: The preparation of the Filipino people for the spiritual leadership of the Far East and perhaps of the whole world.

The aim is to discover the footprints of God across the history of the Philippines. These islands, America, and the entire world will be different if they see and believe the vision. The rising curve which we get by a historical survey points upward to a greater day ahead. The confirmation of this is seen in the present generation, which averages higher than any which have preceded it. There never were so many really noble souls in the Philippines as there are today. Not many of these fine Christian gentlemen and ladies are in the limelight, nor do they desire to be. For them, success lies, not in the plaudits of their fellows, but in the progress of their nation and their world toward the Kingdom of God. Just because they are utterly heedless of themselves one must frequently search for them in the far dark corners, where they have gone, not because these places are pleasant nor because they are fashionable, but because they are in need of help. The fruitage of their labors is beyond all computation. Out of those far dark corners are coming young men and

women of ambition and strength who are increasingly making their impress upon the character of the whole country.

The Reformation which occurred in Europe four centuries ago began in the Philippines a quarter of a century ago and has been swifter and more thoroughgoing than in the days of Martin Luther. Perhaps it has not yet found its Luther. Perhaps there will be many Luthers. This reformation is of far greater importance for the destiny of the Philippines than the noisy political disputes which fill the newspapers. Though quiet and unostentatious, it is in reality the most important fact of the last twenty-five years. It is being brought to pass through two principal agencies, the public school system and the evangelical churches. The public schools are furnishing the intellectual reformation and the churches the spiritual. Several good books have dealt with the marvelous progress of education. None of recent years has told the story of Evangelical Christianity. It is with this tale that the greater part of the book is concerned.

The author is deeply grateful to Mr. Agapito Raagas for the many months of labor which he gave to the copying and recopying of the text, to Mr. Cirilo del Carmen for having prepared the index, to Rev. A. L. Ryan, Bishop Charles E. Locke, Mr. Isaac Barza, Rev. G. B. Cameron, Professors Austin Craig and Otley Boyer, Dr. T. H. Pardo de Tavera, Rev. Clyde Heflin, Mr. Clarence A. Neff and Miss Evelyn Fox for reading the text and offering valuable suggestions; to the Missionary Research Library of New York City, where a large part of the material was collected; to Professor Daniel Johnson Fleming of Union Theological Seminary to whose inspiration the inception of the book was due, and to Mrs. Florence A. Gilbert for reading the proof and Arthur Y. Meeker for arranging for publication.

Grateful acknowledgment is also made for permission to use material to Mr. Claude R. Moss, Dr. P. H. J. Lerrigo, Dr. David P. Barrows, Dr. Fay Cooper Cole, Bishop H. C. Stuntz, Mr. H. P. Willis, Dr. James R. Robertson, Dr. N. M. Saleeby, Mr. Austin Craig, Dr. T. H. Pardo de Tavera, Mr. Dean C. Worcester, Professor Otley Beyer, Rev. C. W. Briggs,

Mr. E. S. Brown, Dr. John B. Devins, Bishop Gregorio Aglipay, Senator Isabelo de los Reyes, Mr. E. K. Higdon, Dean Jorge Bocobo, Mr. E. S. Turner, Dr. Arthur J. Brown, Mrs. D. S. Hibbard, Dr. J. F. Cottingham, Rev. Matias Cuadra, Rev. Frederick Jansen, Dr. James A. Graham, Bishop G. F. Mosher, Rev. E. S. Lyons, Rev. Frank J. Woodward, Dr. James B. Rodgers, Dr. Jose Fabella, Governor-General Leonard Wood, Rev. Artley B. Parson, Mr. Arthur W. Prautch, Rev. J. L. McLaughlin, Dr. Marvin A. Rader, Mr. Charles A. Glunz, President Camilo Osias, President H. F. Stuart, Justice Ignacio Villamor, and to the many publishers of periodicals and books, which are specifically mentioned in footnotes.

FRANK C. LAUBACH.

Manila, P. I.

THE PHILIPPINE ISLANDS SHOWING THE PROVINCES.

INTRODUCTORY

There is an unknown Philippines, unknown because writers have not dared to pull the veil aside—into that unknown country we venture now. From beginning to end we shall traverse areas of the existence of which not one American in five thousand has dreamed, although the Philippines are of greater interest to Americans than any other part of the Orient.

A gross misrepresentation of the Philippines was imposed upon the American public during the Philippine campaign of 1898-1900. The expeditionary forces, in their complete ignorance, were prepared to believe that a large part of the people of the Pacific Islands were cannibals. They did not know much about missionaries, but they did know that John G. Paton and others had been eaten somewhere in this part of the world. Soldiers were bantering each other, as they entered Manila bay, about which of them should make the first "steak" for the Filipinos—they have confessed it

Key to the Provinces of the Philippine Islands

See Map on Page X

1. Ilocos Norte
2. Ilocos Sur
3. Abra
4. Mountain Province
5. Cagayan
6. Isabela
7. Nueva Vizcaya
8. La Union
9. Pangasinan
10. Zambales
11. Tarlac
12. Nueva Ecija
13. Tayabas
14. Bulacan
15. Pampanga
16. Bataan
17. Rizal
18. Cavite
19. La Laguna
20. Batangas
21. Ambos Camarines
22. Albay
23. Sorsogon
24. Mindoro
25. Capiz
26. Antique
27. Iloilo
28. Negros Occidental
29. Negros Oriental
30. Cebu
31. Bohol
32. Leyte
33. Samar
34. Palawan
35. Surigao
36. Agusan
37. Misamis
38. Davao
39. Cotabato
40. Zamboanga
41. Sulu
42. Bukidnon
43. Lanao

since. In Manila they found five hundred Spanish friars who had fled from the provinces for their lives. Hysterically these representatives of the church told of their comrades having been roasted alive, torn limb from limb, beheaded, mutilated—extermination, they hissed, of the whole brown race was the only measure to adopt; for the Filipinos had sworn to exterminate every white man on the Islands! This lurid Spanish, punctuated with frantic gestures (Spanish is rich in vituperative expletives), when translated into English, sounded worse than anything Americans had ever read of Wild West Indians. Thus prejudiced, the soldiers saw something sinister in bare feet, bare heads, bare backs, *bolos, nipa* roofs—anything out of the ordinary. The Filipinos fought for home and country with desperate bravery; employing guerilla warfare, since to have faced the vastly superior military equipment of the Americans in any other way would have been sheer suicide—but to American soldiers, with their ideas of civilized warfare, this was the final proof that the Filipinos were bloodthirsty savages. The vast majority of the seventy thousand American soldiers in the Philippines returned to their homeland without ever having known the Filipinos save as enemies. From these soldiers, with their meager information and their fertile imagination, came the material for those distorted accounts which book-agents sold throughout the United States as "The History of the Conquest of the Philippines." Who has not seen a volume like this in many a library, the only "authority," perhaps, on the Philippine Islands?

The truth is that the Filipinos hate war. They avoid trouble and will submit to tyranny long after an American would have rebelled. They are meek, quiet, gentle, kindly, hospitable, very polite—these men whom Americans have supposed to be merciless, warlike and savage! Indeed they excel the average American in every one of the above mentioned respects—they are *more* meek, *more* gentle, *more* kindly, *more* polite, *more* hospitable. As Leonard Wood says, "The Philippine people possess many fine and attractive qualities—dignity and self-respect, as shown by deportment . . . personal neatness

and cleanliness, courtesy and consideration to strangers and guests, boundless hospitality, willingness to do favors for those with whom they come into contact, which amounts almost to inability to say 'No' to a friend." [1]

It happens that in the mountains of Northern Luzon and in a few other mountains there dwell tribes among which it is customary for the men and boys to wear only "G strings." It is safe to say that two-thirds of the Filipino photographs in scientific and popular magazines of the United States have represented these unclothed men holding spears and shields; these pictures pander to the popular lust for the salacious, the warlike, and the unusual—and that is why they are published. As illustrations of the Filipino people they are *false*. Ninety-nine costumes out of one hundred in the Philippines are at least as modest as the dresses at a fashionable New York function, and more modest than the costumes on any bathing beach. Since this will seem incredible to many people it must be proven. There are, according to the 1918 census, 224,904 people in the tribes among whom the men wear scanty clothing. (The women wear ample skirts and waists.) We must count only the males, and a large proportion of these are school boys wearing ordinary clothes. The total population of the Philippines in 1918 was 10,314,310—and it would be impossible to find 100,000 without trousers or skirts. In other words, less than one person in one hundred is immodestly clothed, according to American standards. Nine Filipinos out of ten have never visited the remote habitations of these unclothed people and have never seen them. They represent the true Filipinos exactly as a picture of an Iroquois Indian chief represents an American business man. Indeed the proportion and the importance of American Indians to the remainder of the American population, is almost that of the "G string" wearers to the remainder of the Filipino population. The real Filipinos, men and women, are as modestly and as neatly dressed as the real Americans. If there is any criticism to be made it is that they spend too much money for clothing, instead of too little. Many an American man

[1] *Report of the Special Mission to the Philippines*, 1921, p. 11.

declares that he has to dress better in Manila than he did in the States, to keep up with the Filipinos.

That Americans have benefited the Filipinos in many important respects is beyond cavil. Filipinos needed to learn, and are learning, to be more thrifty, to be more exact in business matters, to substitue painstaking investigation for the gambler's chance, to prosecute their business with more energy, to use modern methods—in other words the Filipinos are acquiring those qualities from Americans which make more efficient business men.

On the other hand, Filipinos possess certain great innate qualities which they must not lose; qualities which they possess in greater degree than either the Japanese or the Chinese and which they share with the people of India, without the blighting atmosphere of pessimism and the throttling hand of custom which hold India down. If the Filipinos are to make their own contribution to humanity, the contribution for which they have been divinely equipped, they will need to conserve and nurture their peculiar gifts. For one thing, they are artists to their finger tips. If France, instead of America, were in control of the Philippine Islands, she might discover past and present artists of high order, in the realm of painting, of sculpture, of oratory, of drama, of poetry, of music, of religion. These are not the things which the average American most appreciates, unless they happen to be perfect in finesse. Now finesse is what the Filipinos lack. They knew nothing of the English language prior to the American occupation. Their attempts at *composing prose and poetry* in English have been so full of grammatical errors and misuse of words that Americans have not been in any mood to look for the dreams to which they have been struggling to give utterance. On the other hand, Americans have been such poor students of Philippine dialects that only a few suspect what a wealth of poetry (particularly of the erotic variety) has been composed by Filipinos. The same causes, our ignorance of their dialects and their imperfect mastery of English, prevent us from appreciating their fine talents in *oratory and dramatics*. Speaking fluently in public is an art which Ameri-

cans acquire only after years of persistent practice; Filipinos seem to speak in public with perfect ease almost at the first attempt. And if, on the stage, they forget their lines, there is no cause for alarm, for they improvise perfectly on the instant.

Their genius is also revealed in painting and sculpture. In almost any section of the Islands one may run across some man or woman who, with little or no training, has picked up *painting,* and who has furnished homes for miles around with specimens of his art. Public squares, cemeteries, and churches in all the municipalities of the Philippines contain statues which bear witness to the native talent in *ceramics.*

All these branches of art deserve notice by the American public. They reveal the fact that the genius of the Filipino lies in art rather than in business. It is not with these that we are concerned, however, at the present time; our interest shall center in his religious capacity.

A body of evidence has been accumulating during the past twenty years which reveals the Filipino people as capable of a far more profound *religious insight* than the Spaniards ever suspected. It is this gift for appreciating higher spiritual values which points out to the Filipino the direction in which he may make his unique contribution. He has the talent, and is on the point of receiving the opportunity which may easily make him the spiritual leader of the Far East in this new era into which Asia is being ushered. The Filipino will not be a replica of America—he will be something better than an imitation—he will express his own fine genius.

One may see in the history of the Philippines a vast meaning, pregnant with wonderful possibilities for the future. In part it is unlike any other history in the world. If America senses the significance of her part in the making of the Philippine nation, she will have ever increasing reason to be proud of having had a share in it. But it is primarily Filipinos who need to catch the vision. There exists a very real danger that, lured by the glamour of American material success, they will overvalue the qualities which make for business efficiency; and disparage and neglect their own genius. If they make

this mistake, they will be like the dog in Æsop's fable, who lost the bone in his mouth while diving after its reflection in a pond; or like Israel when she gave up her God in order to follow the poorer gods of her neighbors.

What then has the hand of Providence been doing in these Islands, and what is He doing still, to prepare the Filipinos to be, as President Schurman put it, "a Beacon of Hope for all the benighted millions of the Asiatic continent?" Whence came the Filipinos and whither are they tending? It is to these questions that we now seek to find an answer.

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BOOK ONE

THE PEOPLE OF THE PHILIPPINES

Book One

PART I: PRE-HISTORIC PERIOD

CHAPTER I

RELIGION BEFORE 1000 A. D.

ABORIGINES

Philippine history might begin like a child's story book—"once upon a time" there roamed over the Philippines tiny people only three to five feet in height. They are today insignificant both in numbers and in influence, but are interesting from a scientific point of view. These pygmies were of three classes:[1]

[1] Where are these classes of pygmies found today? According to the 1918 Census:
In the Apayao swamp region are found 1, 2, and 3 (about 4,500).
In the Ilocos mountains: chiefly 1 mixed with later peoples (Apayaos)—(only about 450).
In the Zambales mountains: chiefly 1, but somewhat mixed with 2 and 3 (about 9,180).
In the East Luzon mountains: 1 and 2 mixed with Papuans (who immigrated in later ages).
In the South Luzon mountains: 1 and 2 (about 4,800).
16,421; Palawan—471).
In Negros, Panay, Guimaras and Palawan: 1. (Negros—19,258; Panay—
In Mindoro, Tablas, Sibuyan, Southern Negros: 2 (1,608).
In Mindanao: The "Mamanuas" of Surigao are 1. The Atas west of Mountain Apo are 1 (7,500). The "Mangguangans" of North Central Mindanao are chiefly 2 (2,500).
For a fuller study of these pygmies see The 1918 Census Report Vol. II, p. 909 ff.

1. *Negritos,* belonging to the *negroid* race, with *kinky hair* and black skins. They never could reach the mainland, for the interesting reason that they were afraid of water. They will not go near it to this day. When they wish to shoot a fish they attach a long string to the arrows so they may pull the fish out without themselves coming in contact with the stream. They wore no clothes, excepting a *tapa* made of bark. They built no houses, save temporary shelters of branches and leaves. They did no farming, but lived on wild forest animals, fruits and roots.

2. The second class of pygmies had *straight hair.* They should not be called Negritos, for they had *Mongoloid* affinities. They did practice agriculture, and they traded and intermarried with other people freely.

3. The third class of pygmies had hairy bodies. They are extinct, but traces of them may still be seen in the pygmies of Apayao and Zambales. They remind one of the hairy Ainu of Japan.

The prehistoric religions of the second and third classes have long since vanished, leaving no traces behind them. We therefore bid them farewell without further consideration. The first class, the true Negritos, never mixed freely with the later immigrants, but fled into the deep forests. Some of their ancient customs have therefore survived to the present day. For example a little group (about 500) in Northern Palawan practice polyandry and use blow-guns. Mr. William Allen Reed[2] has made a study of the pygmies of Zambales which are chiefly of class I. They are polygamous if they can afford the luxury, but only the wealthier men can support more than one wife. "All evidence goes to show that the Negritos are virtuous." Death is the penalty for adultery, though offenders usually buy off the aggrieved parties. Among the pygmies in the mountains of Bataan "sexual relations outside of marriage are exceedingly rare. A young girl suspected of it must forever renounce hope of finding a husband." [3]

[2] Philippine Ethnological Survey Publications, 1905.
[3] Montaño, "Voyage aux Philippines," p. 71.

The Negrito rarely lies. Everybody accepts without question the word of his neighbors. Alcoholism is unknown, excepting where it has been introduced by other races. Murder almost never occurs, the Negrito being exceptionally peaceable in disposition. Theft may be punished by death, but the usual punishment is enslavement of the guilty party until the debt is paid.

We may conjecture that the Negritos always had these customs. When we turn to their religion, we find that most of it seems to have been borrowed from their more advanced neighbors, and that it does not today give us any hint of their religion prior to the arrival of the immigrant peoples. Were they originally animists? Probably. The following customs may have existed from time immemorial.

"On the Tarlac trail between O'Donnell and Botolan there is a huge black bowlder which the Negritos believe to be the home of one powerful spirit. So far as I could learn, the belief is that the spirits of all who die enter this one spirit or *anito,* who has its abiding place in this rock." No Negrito ever passes this rock without leaving some article of food.

When a deer has been captured and brought home, the head man of the party, or the most important man present, takes a small part of the entrails or heart, cuts it into fine bits and scatters the pieces in all directions, at the same time chanting in a monotone a few words which mean, "Spirits, we thank you for this successful hunt. Here is your share."

That the Negritos (class 1 pygmies) will become extinct as civilization creeps upon them seems certain. Their mentality is so low that they apparently have no contribution to make to the modern world. The class 2 pygmies, on the other hand, have many fine qualities and have contributed a valuable strain to the Filipino nation, as we shall soon see.

IMMIGRATION WAVES

Ages pass—then four new types, all taller than the pygmies, begin to land on the shores of this archipelago. These are:

1. *Papuans.*

During a period of unknown length a few tall black Papuans kept wandering across from New Guinea and other islands. They wore septum sticks in their noses, and often wore no clothing save a few ornaments.

The few Papuans who may still be found on the eastern and southern coasts of the archipelago, are entirely negligible.

2. *Indonesians. Class A.*

This and the next class present marked affinities to the tall races of Southern Asia. They are the tallest people that ever came to the Islands before the whites, running from five feet four inches to six feet two inches in height. They have rather light skins, slender bodies, sharp thin faces, high aquiline noses, thin lips, high broad foreheads, and deep-set eyes. The Caucasian strain in this type is unmistakable.

3. *Indonesians. Class B.*

The Class B Indonesians are later arrivals, and have a higher form of civilization. They have relatively darker skins, thick-set bodies, large rectangular faces, thick large noses with round nostrils, large mouths with somewhat thick lips, and large round eyes.

Perhaps the Indonesians brought no women with them. At any rate they took their wives largely from the more promising of the pygmies. The dog was their only domestic animal. They made fire by rubbing together two pieces of bamboo; their food they had to cook in pieces of bark or bamboo, as they knew nothing of pottery. They could not make baskets or weave. Their bodies they tattooed, and ornamented with sweet-smelling flowers, grasses and shells. Being very sensitive to pleasant odors, they gathered many natural perfumes.

The Indonesians intermingled with the later comers who are yet to be mentioned, and are not found today in a pure state.[4]

[4] It will be interesting to note where their blood predominates. Northern Luzon: Type "A" Indonesians are in Apayao, Abra, Western Kalinga, Bontok, Eastern Ifugao and among the Western Ilongots.

4. *Malays.*

We have discussed three of the four types which invaded the Philippines (the Papuans, and type "A" and type "B" of the Indonesians). The fourth group of invaders are called *Malays.* Professor Otley Beyer[5] believes that the Malay is not a separate race but is a blending of Mongoloid and Indonesian types. When even today Chinese and Indonesians intermarry, their children often present marked Malayan characteristics. Be that as it may, the so-called Malays were totally different in language and customs from the Indonesians who had come before them. One difference was especially striking. All the earlier inhabitants, Indonesians and pygmies, had lived in thinly populated forest regions. The Malays, on the contrary, deforested the land, and were thickly populated.

Most of the Malays are now either Christian or Moslem. There are four groups of Malays which are even today largely pagan, the Tinggians, Bontoks, Igorots and Ifugaos. The Igorots and Ifugaos are almost pure Mongoloid, which is to say their ancestors came from Northern Asia. The Ifugaos, by constructing terraces and irrigation ditches, were able to cultivate the precipitous mountain sides in a manner which has commanded the admiration of the world. We may assume, then, that probably 1500 or 2000 years ago, the Malays already partially civilized, gradually occupied and largely dominated the portions of the Philippines which are now most

Type "B" among the Ibanags, Gaddangs, people of Eastern Kalinga, of Ilocos Norte, of Southern Ifugao, and among Central and Eastern Ilongots.

The Visayan Islands: The people of the interior of the larger islands show marked Indonesian features, type "A" being most common in the western part, while type "B" is more common in the eastern section. Nearly all the Indonesians of the Visayas have been Christianized and intermingled with the later Malayan cultures.

Eastern and Central Mindanao: Ten groups, containing an important or predominant Indonesian element are found here. Type "A" seems to be in the interior, while type "B" is found chiefly on the east coast and around Davao gulf. But on Davao gulf the basic types are pygmy number 2, mixed with type "B," and occasionally type "A" of the Indonesians. The Bagobos, Bilaans and Manobos are of this mixture. The Mandayans are pure Indonesians largely type "A" and the Isamals are pure, largely type "B." The Tirurays are strikingly like the Isamals though far separated from them. The Bukidnons are of type "A."

The Zamboanga Peninsula: Interior contains type "A" with pygmy number 2 mixture. The coast contains chiefly type "B" with later Malay mixture.

[5] 1918 Census of the Philippine Islands, Vol. II, p. 907 ff.

advanced living in some measure as the Tinggians or Ifugaos live today.

The above rather complex analysis of the ancient Filipino people was necessary before we could answer the question, "What was the religion of the Filipinos prior to the Moslem and Christian eras?"

The question would now assume tremendous proportions if we were to seek to answer it in detail. After all is said it will remain to a large extent conjecture. We will therefore content ourselves with attempting to answer this question: "What is a typical example of the religion of the early Indonesians, and what is a typical example of the religion of the early Malays, prior to the year 1000 A. D.?"

Thanks to studies which have been made in Mindanao and Luzon it is possible to give a fairly satisfactory answer to each of these questions.

BAGOBO RELIGION

(Illustrative of the Indonesians)

While the Bagobos of Southern Mindanao are a blending of the type 2 pygmies and the type "B" Indonesians, their culture, language, and religion are predominantly Indonesian. They were influenced to some extent by their contact with the Mohammedan Moros who are to be discussed in a later chapter. The Jesuits tried to convert the Bagobos, and in 1886 reported eight hundred converts. After the Spaniards were expelled from the Philippines these early converts returned to the hills, carrying some new ideas with them. Despite these civilizing influences it has been possible to reconstruct the Bagobo culture and religion better than that of any other pagan tribe in Mindanao.[6] We will choose them, therefore, to illustrate (or at least to intimate) what Indonesian religious beliefs were 1000 years ago.

[6] Fay Cooper Cole, "The Wild Tribes of Davao District" Field Museum of Natural History, Publication 170. Anthropological Series, Vol. XII, No. 2.

MYTHS AND DEITIES

Bagobos believe that the human race sprang from a pair who lived on Mount Apo. One day these two ancestors of the Bagobos told their children that they were going on a long journey across the water. They were never seen again until their descendants, the white race, came back to Davao. Later a drought drove nearly all the Bagobos to migrate in search of food, and from these sprang all the known races of man. (How typical this ego-centric tendency is of all peoples of all lands!)

The creator of this first pair of human beings had previously created the world, and is the head of all superior beings. His name is *Eugpamolak Manobo,* or Nanama for short. He is served by a tremendous number of well-meaning but easily offended spirits who must be propitiated by numerous offerings. *Another lower group of mean spirits* dwells in trees, cliffs, rocks, rivers and springs, from which they often emerge to torment people with their mischievous pranks; and it is these spirits that cause sickness among the people. Still a third group consists of the *spirits of the deceased Bagobos,* some of whom are good and others bad in their influence over the living.

There is a fourth group, *the patron spirits,* which are almost as powerful as the creator himself. Two of these deserve special mention. They are the god Mandarangan and his wife Darago, who live in the crater of Mount Apo, and from there watch over the Bagobo warriors. In return for their aid in winning battles they were formerly supposed to demand, at certain seasons, a human sacrifice.

To be favored by the protection of the two spirits in Mount Apo, the warrior must first have killed at least two human beings. He may then wear a chocolate-colored handkerchief with white patterns on it. When he has killed four he may wear blood-red trousers, and when he has killed six he may wear a full red suit and carry a red sack over his shoulder. Henceforth he is a person of distinction and power—and

receives the title *"magani,"* which means more than Colonel or General to civilized men. While the killing custom has been abolished by law, many men who are called *maganis* are still living.

A special class of Bagobos, called *mabaleean,* are exorcists, mediums or shamans, and are able to converse with some of the spirits and secure their good will by ceremonies and offerings. It is these *mabaleeans* who perform all the priestly offices of the tribe. Usually they are women past middle life, though men may be *mabaleeans* also. Any woman may be warned by dreams, visions or other *mabaleeans* that she is called to the profession. Then she is given several months' training, for she must know the use of medicinal herbs, she she must be expert in midwifery, she must know the correct building of shrines and the proper conduct of ceremonies. It is she who weaves the red garments worn by the *magani,* and she may herself wear garments of red cloth. The regulations to be observed at childbirth are quite as voluminous as a treatise on obstetrics, but they are all connected with placating the spirits which lurk about, ready to take advantage of one violation of the correct procedure. Marriage, sickness and death, are also occasions for special intervention by the *mabaleeans.* In case of stubborn illness, betel nuts, leaves, food, clothing, and some other articles are placed on a palm bark, and on top of it is placed the figure of a man. This is passed over the body of the patient, while the *mabaleean* says to the spirits:

"You may have the 'man' in this dish, in exchange for the sick man. Now please pardon anything this sick man may have done, and let him be well again."

Then the dish is taken away and hidden so that the sick person may not see it again, for if he should do so, the illness would return.

The Bagobos believe that two kinds of spirits or *gimikod* are in every man, one on his right side, the other on his left. Upon death, the *gimikod* on the right side goes to a place where it is always day, an ideal Bagobo village. The *gimikod*

on the left goes to a lower region, since all evil inclinations come from the left side.[7]

These religious beliefs have great power in holding the Bagobos up to their ethical ideals. The chastity of the Bagobos is no more remarkable than their freedom from theft.[8] They believe that a thief can be discovered easily by means of a *bongat.* This is a double joint of bamboo containing a mysterious powder. He who has been robbed takes a hen's egg, makes a hole in it, puts a pinch of the potent powder in the hole and puts the egg in the fire. If the robber does not cry out, "I am a thief; I am a thief," he will surely die. A little dust gathered from the footprint of an enemy will immediately cause him to fall ill. To cause any person to become insane, secure a piece of his hair or clothing, and stir it in a dish of water in one direction for several hours. Magic of this nature, the reader will recall, is very general among pagan peoples.

While each of the tribes of Mindanao differs in its characteristics from every other, they all have the following marked similarities in their religious beliefs:

(1) In each tribe warriors have the protection of certain spirits, and have the privilege of wearing red garments after they have killed a certain number of persons.

(2) Mediums, like the *mabaleeans* of the Bagobos, are found in every tribe excepting the Kulamans (this tribe was the last to arrive in Mindanao).

(3) Spirits are believed to have placed certain constellations in the skies which tell the people when to plant.

(4) The *limokod* (dove) warns and encourages the traveler.

[7] Altogether Cole found the Bagobos accepting twenty different kinds of spirits, some of which (anito, for example) are known in almost all parts of the islands. Some of the more interesting, in addition to those already named, are:

Taragomi, a male spirit who owns all food. He is the guardian of the crops and it is for him that a shrine is erected in the middle of the rice field.

Anito, a great body of spirits, some of whom were formerly people. They know all medicines and cures for illness, and it is with them that the mabaleean deals.

Buso, a group of mean evil spirits who eat dead people and can injure the living. A buso "has a long body, long feet and neck, curly hair, a black face, flat nose, and one big red or yellow eye."

[8] Unhappily that is not true of those who have come into contact with civilization and lost the superstition which kept them honest.

(5) Sneezing is looked upon as a warning from unseen beings.

(6) Nearly everywhere we find the idea of one or more beings dwelling in different parts of a man's body, the right side of the body being under the care of good spirits, and the left side subject to bad.

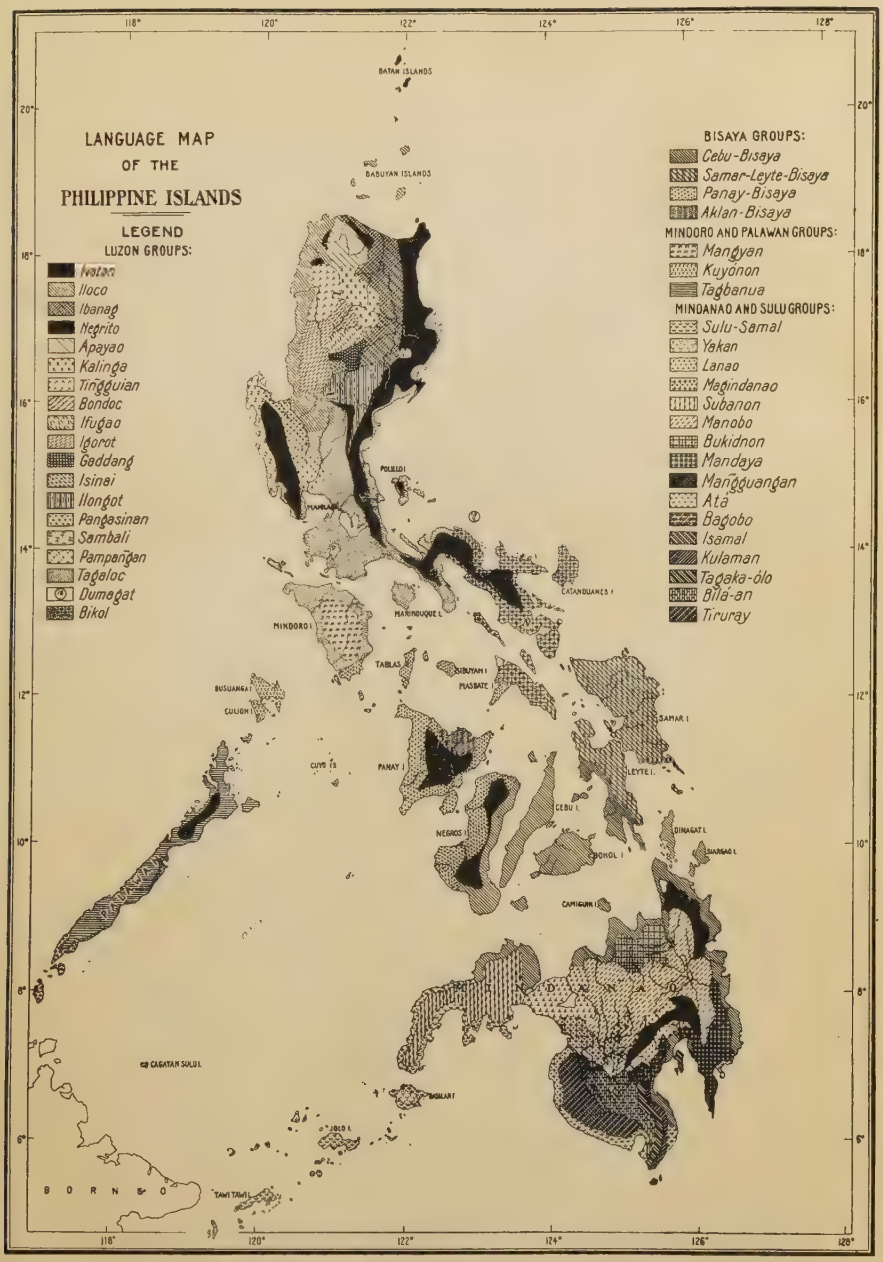
IGOROT RELIGION

(Illustrating Mongoloid Malay Paganism)

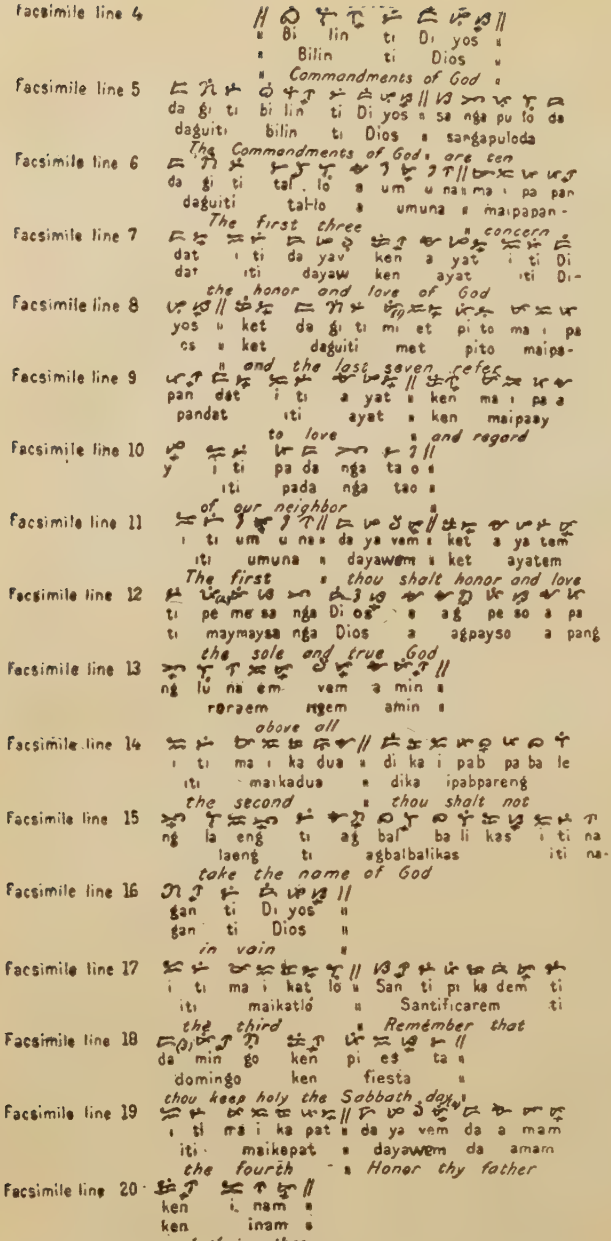
The Igorots of North Central Luzon represent a very different culture. As before noted, they are of almost pure Mongoloid stock. As they have been less subject to outside influences than the Bagobos, they give us an even better idea of the religion and customs of a remote period. An excellent study has been made by Mr. C. R. Moss,[9] of the Kankanay and Naboloi Igorots. Mr. Moss has collected a remarkable list of one hundred and twelve Naboloi laws covering marriage, divorce, parenthood, property, witchcraft, slander, theft, gambling, house-breaking, methods of trial, and punishments. In case of violation of these laws, the pronouncement of judgment was frequently left to the gods. For example in the trial by *kilat,* the men who had quarreled sat together, while an old man put an iron bar sharpened at one end on the head of each, striking it a sharp blow. The men being tried said, "You sun, cause the blood to come from the head of the one who is at fault." The man who bled the more lost the suit.

Wrestling was often used to decide the truth of an alleged debt, each man calling upon the sun to aid him because his side was right. Or the two disputing parties might sit back to back about forty feet apart. An old man gave one *camote* (sweet potato) to each. Then both prayed, "You sun, if it is my fault, may I be hit with the *camote.*" They kept on throwing until one or the other was hit. Both parties might thrust their hands into boiling water, saying, as they did so, "You

[9] "Kankanay Ceremonies and Naboloi Law and Ritual", University of California Press, 1920.



LANGUAGE MAP OF THE PHILIPPINES


Facsimile line 4
Bi lin ti Di yos
Bilin ti Dios
Commandments of God
Facsimile line 5
da gi ti bi lin ti Di yos sa nga pu lo da
daguiti bilin ti Dios sangapuloda
The Commandments of God are ten
Facsimile line 6
da gi ti tal lo a um u nan ma i pa pan
daguiti tallo a umuna maipapan-
The first three
Facsimile line 7
dat i ti da yaw ken a yat i ti Di
dat iti dayaw ken ayat iti Di-
the honor and love of God
Facsimile line 8
yos u ket da gi ti mi et pi to ma i pa
os a ket daguiti met pito maipa-
and the last seven refer
Facsimile line 9
pan dat i ti a yat a ken ma i pa a
pandat iti ayat a ken maipaay
to love and regard
Facsimile line 10
y i ti pa da nga ta o
iti pada nga tao
of our neighbor
Facsimile line 11
i ti um u na da ya vem ket a ya tem
iti umuna dayawem ket ayatem
The first thou shalt honor and love
Facsimile line 12
ti pe me sa nga Di os a g pe so a pa
ti maymaysa nga Dios a agpayso a pang
the sole and true God
Facsimile line 13
ng lu na em vem a min
roraem ngem amin
above all
Facsimile line 14
i ti ma i ka dua di ka i pab pa ba le
iti maikadua dika ipabpareng
the second thou shalt not
Facsimile line 15
ng la eng ti ag bal ba li kas i ti na
laeng ti agbalbalikas iti na-
take the name of God
Facsimile line 16
gan ti Di yos
gan ti Dios
in vain
Facsimile line 17
i ti ma i kat lo San ti pi ka dem ti
iti maikatlo Santificarem ti
the third Remember that
Facsimile line 18
da min go ken pi es ta
domingo ken fiesta
thou keep holy the Sabbath day
Facsimile line 19
i ti ma i ka pat da ya vem da a mam
iti maikapat dayawem da amam
the fourth Honor thy father
Facsimile line 20
ken i nam
ken inam
and thy mother

PART OF THE TEN COMMANDMENTS, DONE IN THE ANCIENT ILOCANO SCRIPT BY PADRE LOPEZ IN 1621

From *The Ancient Filipino Writing* P. 51, by Dr. Ignacio Villamor, Manila, 1922.

sun, may my arm not be scalded, because I am not at fault." The one who was the more severely burned lost the case.

The priests pray to the sun, moon, and some of the constellations, as well as to the stars as a whole. They also worship earthquakes, typhoons, thunder and clouds. The old men teach that the sky is another world, inhabited by people similar to the people on earth. There is, they say, still another world underneath, inhabited by people who have tails. The sun shines on the earth in the daytime, and on the under-world at night.

The following vivid tale well illustrates the belief regarding the under-world which is held in varying forms by all Igorots:

When a man dies his soul "first plunges into the depths of the sea for the space of ten days, after which he returns to his cabin, where he finds the bench before his door overturned, by which sign he knows that he is dead. Thereupon he departs to dwell in the land of the dead, where he rejoins his ancestors and fellow countrymen who died before him. From time to time, however, he returns to his native village wandering about his domestic hearth, walking through the rice fields and working good or ill to the living according as they are friends or enemies.

"In order to beguile the time in the subterranean caverns in which he spends eternity he builds a home similar to the hut of the tribesmen. Four trunks of trees to support the roof of dried grasses, and a few bamboos or reeds to serve as walls, are all the materials he requires for his dwelling. But one cannot live without cattle, for even in the spirit world there must be buffaloes to plow the fields, and he must have pigs and chickens for eating, and dogs for hunting. So the Igorots make a hecatomb of all kinds of animals on the day of the funeral, so that their sacrificed animals, having been roasted and eaten by the assembled friends, may go to serve their old master in the region beyond. The richer the dead man the greater is the massacre of animals. A funeral is ruinous to the sorrowing family, but it is better than being tormented for the remainder of one's days by the anito of a displeased ancestor.

"Earthquakes, which are so frequent and violent in the Philippine Islands, are caused by carabaos or water buffaloes. For when these huge beasts arrive in the other world they are tied, according to the custom of the Igorots, in their master's hut (for they have no stables). There are mosquitoes in that land of the dead, and parasites that suck the blood, and vermin that devour the skin of these poor buffaloes tied to the door posts of the hut. And the unfortunate beasts, tortured without respite and unable to stand it, bellow pitifully and rub their hides against the posts. So furious do they become that the posts shake, the huts shake, the rocks tremble, and 'is it astounding, Father,' adds my old Igorot friend, 'that the crust of the earth springs and cracks?' " [10]

It was formerly supposed that the Igorots had a supreme being called Lumawig. It now seems clear that Lumawig was one of their great heroes. The Naboloi word *kabunian* is used to express the idea of a supreme being, but the idea seems to have been borrowed from the Christian Filipinos. In Kibungan (a remote Kankanay Igorot town), the word *kabunian* is a collective term meaning all the deities.

During sleep, one's soul, say the Naboloi (they call the soul "*adia*"), may wander about or it may be captured by a malevolent spirit. If it does not get back, the body will become emaciated and finally die. So it is never safe to awaken a man too suddenly, for his *adia* may be away from home. The soul, after death (called *kalaching* by the Naboloi, *kakading* by the Kankanay, and *anito* by the Bontoks and many other tribes) may consort with one's *adia* in dreams, or may appear to people at almost any time. The whole world is simply alive with spirits, a great majority of them to be feared. They dwell in the wind, timber, water, fields, mountains, and sky.

Dances (*canyaos*) and special songs are employed in certain rites but not in all. Fully half the gross income of the Naboloi is spent on their feasts and dances. One dance ceremony (*canyao*) must suffice to illustrate this most interesting

[10] "The Igorrote Religion," by Rev. Rene Michielsons, B. F. M., in *Annals for Propagation of the Faith*, 1921, p. 24, ff.

characteristic of the Igorots. The *bindayan canyao* is a survival of the days when the Naboloi were head-hunters. A camp is chosen outside the village. Headgear of bamboo and feathers is worn. A cock is killed and eaten and then this song is sung:

"Who was it did this first? Maodi a head taker, who fought with the Ifugao.

"Fought with the enemy, ate uncooked the Ifugao's flesh.

"Ate it bloody. Who was it did this next?"

Then they repeat the names of fifteen heroes of former times, now transformed into gods. The song proceeds for hours. About four o'clock in the morning the root of a fern tree is carved into a rough semblance of a man. Around this, men, boys and women dance, giving their war cries at intervals. The *bindayan canyao* survives only in the town of Kabayan, the interesting reminder of the days of head hunting, which practice has been abolished for many years.

THE TINGGIANS

(The link between Indonesians and Malays)

The Tinggians have attracted much interest because they constitute one of the two remaining connecting links (the other being the Bukidnons of Mindanao) between the Christian Malays and the pagan Indonesians of the interior. They are more Indonesian than Malay in blood, but *more Malay than Indonesian in culture.* Indeed three cultures are easily distinguishable. The oldest culture is Indonesian, resembling the Apayaos and Kalingas. The second seems to correspond to the pre-Spanish culture of Ilocanos. The third is that of the modern Christian Malay.

The Tinggians have a supreme being whom they call Kadaklan. Next to him is Kabonijan (probably borrowed from the Christian Malays), a friendly spirit who taught people how to sow, to reap, and to cure diseases. In addition to these there are more than one hundred and fifty superior beings who are well known, and many who are not so generally known.

As among the Bagobos, the mediums are ordinarily women past middle life, chosen because they had trembling fits when they were not cold, because warned in dreams, or because selected by other mediums. After the medium has studied for several months what gifts and prayers please each spirit (a quite complicated study), she applies to the spirits for their approval. A pig is sacrificed and the marks found on the pig's liver, when read by other mediums, tell whether the new applicant is acceptable or not. When finally she passes the "pig-liver-examination" she must summon the spirits into her body. The attention of the spirits is attracted by striking shells against a plate. Then the candidate covers her face with her hands and begins to chant. Suddenly some spirit takes possession of her and she speaks for it. It is a critical moment when the woman first becomes possessed, for nobody can tell in advance whether she will be possessed by a mean spirit or a good one.

Birth and death, being of such supreme importance, are hedged about with religious ceremony. Before a child is expected, two or three mediums are summoned to the house. Upon a mat they place gifts for all the spirits they expect at the ceremony. While the men play on bamboo instruments, the mediums squat beside a bound pig, and, dipping their fingers in oil, stroke its side, all the while chanting prayers, which summon the spirits into the bodies of the mediums. Water is poured into the pig's ear so that "as it shakes out the water, so may the evil spirits be thrown out of the place." Then an old man cuts open the body of the pig, and, thrusting in his hand, draws out the palpitating heart, which he gives to a medium. With this heart the medium strokes the side of the expectant mother, and then touches the other members of the family to protect them from harm. After several hours of similar ceremonies the chief medium, now possessed of a powerful spirit, covers her shoulder with a sacred blanket, and with the assistance of the eldest relative of the woman in labor, lifts the dead pig from the floor by its legs, and cuts it in two. Thus the medium pays the spirits for their share in the child. The Tinggians believe that every time a child

is born in this world, a spirit child is born to one of the lesser spirits.

When a man dies, his corpse is washed and placed in a death chair. About and above him are many valuable gifts which he is to take with him to his ancestors in "Maglawa." Two or three old women sit near the corpse fanning it, keeping close watch to prevent evil spirits from approaching the body, or from molesting the widow of the deceased, who is seated in the corner. Meanwhile a grave is prepared beneath the house where bodies of ancestors have already been buried. When the diggers reach the large stones which cover the skeletons, they thrust in a burning pine stick, saying to the dead, "You must light your pipes with this." Before the burial a medium seats herself before the dead man and bids his spirit enter her body, while she trembles violently. Suddenly she falls back in a faint until fire and water are brought, which have the peculiar power of frightening away the spirit. After the dead man's spirit has left the medium's body and she has recovered, she gives the last messages of the dead man to his family.

The corpse is now buried, a small pig is killed, and its blood sprinkled on the loose soil. The evil spirit (named *seld-ey*) is besought to accept this offering and not to touch the grave. For nine nights a fire is kept burning at the grave as protection against evil spirits. For ten days none of the relatives of the deceased are allowed to work, play, or leave the village. If any one violates this taboo, the spirit of the dead will kill him. At the end of ten days the medium releases the relatives from the taboo with more oil and pig's blood. After that ceremony the spirit of the dead departs to "Maglawa," a place midway between earth and sky, where conditions are the same as they are on earth. A year later he returns for a brief visit, and a great celebration is held "to take away the sorrow from the family." That is usually his last visit.

The Bagobos, the Tinggians and the Igorots may be considered fair samples of the types of Animism which existed in the Philippines prior to the year 1000 A. D. A belief in the survival of the soul after death, and in the possibility of

communication with the dead through mediums was universal. The spirit world was also supposed to be inhabited by untold multitudes of other malign and benevolent spirits. The unseen world was a more vivid and ever-present reality to these primitive people than it is to the average civilized man. That this belief was a powerful restraining influence, holding individuals up to the ethical standards of their tribes, is the outstanding impression with which one turns away from the study of these tribes. The drunkenness, vice, theft, and quarreling which result when the Bagobos, for example, lose faith in their animistic gods, clearly indicate that the destruction of a religion is a perilous thing unless it is replaced immediately by another equally good or better.

Chapter II

THE INFLUENCE OF INDIA AND CHINA
1000–1521 A. D.

What was the religion of the more advanced Filipinos during the five hundred years preceding the Moslem and Christian eras? Recently anthropologists have thrown light upon this exceedingly interesting question. It is not even yet time to write a complete book on the subject, for the investigation is still going on, but enough has been discovered to make possible some astonishing revelations.

The early Spanish friars, sharing the opinion of their day that all pagan faiths were purely works of the devil, energetically destroyed all relics and writings which could remind the people of their former faiths.[1] So thorough were they that very few specimens survive to the present day—much to the vexation of modern scholars. There must have been a very considerable literature, since one Spanish friar in Southern Luzon reported with pride that he had destroyed more than three hundred scrolls written in the native character. In Southern Mindoro and in Central Palawan an ancient form of syllabic writing is still in use.

Semper, writing in 1869, says: "On the East coast of Mindanao, in one of the oldest and most settled provinces, the native dialect was exclusively used until forty or fifty years ago, and the priests used the old Malayan alphabet until the beginning of the century, even in their official business." [2]

Less than eighty years ago the same kind of writing was in use among the pagan hill tribes of Negros. Some of the

[1] "There are cases enough where it was necessary to practice all the zeal and valor of the P. P. Ministers to demolish tombs, cut trees and burn idols."—Juan Francisco de San Antonio quoted by Pedro Paterno in "Ancient Tagalog Civilization."

[2] Quoted from 1903 Census, Vol. III, p. 577.

documents remaining from that day are preserved with religious veneration by present inhabitants of Negros. The writing is done on joints of bamboo, or sometimes on sheets of bark or on leaves. The pagans of Mindoro and Negros write from left to right as we do, but the Palawan pagans write in vertical columns, beginning on the righthand side, as the Chinese do. If only the early missionaries had translated some of this syllabic writing we should probably know a great deal about the customs and religion of the early peoples —and should probably learn that they were semi-civilized, and not savages, as the Spaniards pictured them. The nine tribes which later became Christians (Visayans, Tagalogs, Ilocanos, Bicols, Pampangans, Pangasinans, Cagayans and Zambals), and the four which later became Mohammedans (the Samal, Lanao, Magindanao, and Sulu Moros) all show evidences of having made greater strides toward civilization than had the present pagan tribes at the same period. All, or nearly all, of the above tribes, used syllabic writing.

Where did they get this culture? From two sources, *India* and *China*. That from India was passed on indirectly.[3]

INDIAN CULTURE

From the eighth until the twelfth centuries, says Beyer, there existed a great empire, Indian in culture, with its capital at Sri-Vishaya, in the island of Sumatra. At that time there were two important towns in Borneo—Bruni, on the north coast, and Bandjarmasin on the south coast. Both were under the Sri-Vishaya emperor. Expeditions from both towns paid many visits to the rich pearl beds of Sulu and no doubt went further north. Sulu became so important that it was visited by ships from China, Cambodia, Sumatra, Java, and perhaps from India and Arabia. Immigrants from the town of Bruni pushed up by the more westerly route into Palawan, Panay and other islands. To this day the people of all the central

[3] H. Otley Beyer in *Asia*, Oct. and Nov., 1921, has given the most complete description of the period treated in the following pages. His conclusions have been questioned by other historians, but are better than anything else which has yet appeared about this obscure age.

Philippines are called *Visayans* after Sri-Vishaya (and the word "Visaya" is found even in Formosa).

It is probable that this was the time when the syllabic writing came into the Philippines. It had been invented in the reign of Asoka, Emperor of India 264 B. C., and had drifted from India into Sumatra. Among the non-Moslem inhabitants of Sumatra we still find syllabaries resembling those of Mindoro.

The Sumatra (Sri-Vishaya) empire fell before another Hindu empire centering in Majapahit, Java; and this Java empire lasted from the twelfth century until 1478 when it was overthrown by Mohammedans. Writers of this period make mention of Sulu, Lanao and Manila Bay. There are also proofs that Hindu influence existed in Palawan, Mindoro, and in the Pulangi and Agusan river valleys of Mindanao. There was recently discovered in the Agusan valley a remarkable gold image of Javanese type. Perhaps the Javanese were developing some of the gold mines which are still worked in that region. Another small image of the Hindu god *Siva* and a copper image of the god *Ganesha*, were found in a deep excavation in Cebu. These also were in Javanese workmanship. "Scattered through the forests," writes a Chinese historian early in the twelve hundreds, "are copper Buddha images, but no one knows how they got there." Even the most isolated tribes of the Philippines show traces of this important Indian influence. Indeed the only part which does not is the mountainous region of Northern Luzon.

CHINESE CULTURE

During this same time the Philippines were being influenced by contact with Chinese civilization. In 982 A. D. some Chinese merchants brought valuable merchandise from the Philippines to Canton, and thenceforth trade went on continually. Chau Ju Kua, in 1225, wrote an interesting book in which he described the people of Mindoro at some length. "The people," he said, "live in villages. Both men and women do up their hair in a knot behind, and they wear long dresses

and sarongs of different colors. There are bronze images of gods of unknown origin, scattered about the grassy jungle. . ."

These people had the same trustworthiness for which most of the non-Christian Filipinos are remarkable. "The custom is for the barbarian traders to assemble in crowds and carry the goods away with them in baskets, and *even if we cannot at first know them and can but slowly distinguish the men who remove the goods, yet there will be no loss.* The barbarian traders will after this carry these goods on to other islands for barter, and as a rule it takes them as much as eight or nine months till they return, when they repay those on shipboard with what they have obtained for the goods."

An account written in 1349 says of these Mindoro people: "In their customs they are chaste and good. When a husband dies, his wife shaves her head and fasts for seven days, lying beside the body. Most of them nearly die, but if, after seven days, they are not dead, their relatives urge them to eat. Should they get quite well they may not remarry during their whole lives. There are some even who, to make manifest their wifely devotion, on the day when the body of their dead husband is burned, throw themselves into the fire and die."

In 1732 it is recorded that Luzon (which the Chinese called "Luzung") was paying tribute to China. Sulu is also mentioned repeatedly throughout Chinese writings on the Philippines. "The Sulu pearls," says a Chinese writer of the fourteenth century, "are whiter and rounder than those gotten in India and other places. Their price is very high. There are some over an inch in diameter."

The Chinese contribution to the antique Philippines was largely commercial. Whatever religious influence they may have had was completely obliterated by the Spanish friars. Mr. H. Otley Beyer thinks that the Philippines derived from the Chinese iron, lead, gold and silver, while the other metals (brass, bronze, copper and tin) were of Indian origin.

In clothing the inhabitants of Sulu derived their sarong, turban, bronze bells, anklets, armlets and skin tight trousers from the Indians; while the jacket with sleeves, the loose trousers worn by the women, glass beads, and many types of

hats, rain coats and footwear came from the Chinese. From the Chinese also comes the restriction of yellow garb to the aristocracy and the prevalence of blue among the common people.

"As a final judgment it may be said that, while Indian culture penetrated to the very heart of Malay mental and social life, the Chinese merely scratched the surface. . . . In recent times, however, the Celestials have been penetrating more thoroughly into the island life, and while the Indian influence has long been waning, the Chinese has been slowly but very surely increasing its hold." [4]

However much historical criticism may modify Mr. Beyer's conclusions, we may regard it as certain that from the tenth century onward, the coast inhabitants of the Philippines were in close touch with two of the greatest civilizations of Asia. Hinduism has left its trace in nearly all parts of the islands. It yet remains for scholars to work out this influence in detail. Much that is unscientific and purely imaginary has been asserted and widely believed regarding this period. What is known as *Bathalism* is of special historical interest, since efforts have been made by Filipino patriots at various times, especially in the early days of American occupation, to restore this supposed "ancient Tagalog faith."

TAGALOG RELIGION

One of the best examples of the exaggerated claims which have been made in eulogy of the ancient Tagalog religion was that of Sr. Paterno in his unhistorical book called "The Ancient Tagalog Civilization," published in 1887. He regarded the Tagalogs as highly civilized and purely monotheistic. Sr. Paterno's thesis may be summarized as follows: The Tagalog word for God was *Bathala.*[5] The Tagalogs held the name in the same reverence that the Jews held

[4] H. Otley Beyer, *Asia*, Oct. and Nov., 1921.
[5] "The Ancient Tagalog Civilization," Pedro Alejandro Molo Agustin Paterno y de Vera Ignacio. Madrid 1887.

Jehovah, never mentioning it save to prostrate themselves. "They had," asserts Paterno, "no other god." [6]

The word Bathala was spelled in the Tagalog script which is the combination of the three words for

woman, emblem of generation,

sunlight, emblem of spirit and life, and

man, emblem of strength.

"Bathala," writes Paterno, with the untrammeled imagination of a poet, "is the substance, all action and passion, eternally generating one, one generating two, two generating three, three generating all the universe. All things exist in single simplicity, and there is unity in the multiplicity of all things. Nothing exists outside of it. As the rain, emanation of the sea, rises and returns to the sea, divine emanations are born and return to the infinite substance, where they go to be destroyed as drops of dew in the immensity of the ocean.

"For the good, Bathala is the sun which irradiates good, the flower which forms beauty, the songster which produces harmony. For the evil (to whom Bathala gives existence, as to the stones;—life, as to the beasts;—intelligence, as to man), Bathala is the destructive tempest, the devouring flame, the cataclysm with death. Principle of all law, of all order, of all beauty, he absorbs in his breast all spirit, but repels far from himself all evil.

"Man lives and thinks. Nothing is more perfect on the earth which he treads. Yet man is an atom in space, an instant in time, his body a grain of dust, his life a sleep, his spirit a spark which reels in the glory of the sun. High above the beautiful sun is heaven, an eternal habitation. The just enter it through the rainbow; here they are reunited with the *anito;* here they are lost in the immensity of Bathala.

"*Anito* is the man who prays and offers sacrifices to the eternal; at last he shall see him. *Anito* is he who honors his father and venerates his mother, and loves them devotedly; he shall live for ages. *Anito* is he who guards and honors the

[6] Unless one wishes to call the *anito* or departed spirits gods. The Tagalogs themselves considered the *anito* to be in the class of saints in the Roman Church.

dead body of the departed and follows the precepts of the *nonos* (genii who inhabit the baliti tree), he shall be immortal.

"The commands of the *nonos* are five in number: kill no living being, do not rob, do not commit adultery, do not lie, and drink no intoxicating liquor.

"Here is the Tagalog doctrine regarding religion and morality; and observe in it, alike in its uses and customs, even in the customary daily practices, the ground of the ancient civilization.

"*Bathala,* with his single and universal substance; the metempsychosis and transmigration of souls, and the absorption into the eternal being, proceed from India, it is Brahmanism. . . . "The good soul is one with Brahma or Bathala after death; the bad soul is relegated to a lower body; animal, vegetable or mineral." [7] The "proof" which Sr. Paterno offers for the existence of this ancient religion is the survival to this day of numerous "temples" in all parts of the Islands, in honor of Bathala. "In fact, the civilized Tagalogs built their temples high and majestic after the manner of the Hindus, at the foot of high mountains and among the hardest rocks, reflecting the divine, eternal, inscrutable, mysterious, profoundly immense; after the manner of the Japanese Shintoists, without pictures or images or idols, demonstrating that the divine is too great and too majestic to reduce him to material form . . . he was enough reduced already in their writing, when expressed with the simplest line of visible light ᔕ. Those who did not comprehend the doctrine of *Bathalism* called its temples *caves,* although they were filled with admiration at their cost and magnificent labor, and were assaulted with inexplicable doubts to see these rocks which could not be the work of accident and which almost seemed to speak to them." Caves, one must confess with regret, they unquestionably were, all of them.

D. Sinibaldo de Mas described the ruins of one of these "temples" northwest of the town of San Mateo, in Rizal Province. "The entrance is nearly covered with entanglements; it is arched, forming a pleasing view in the sunlight,

[7] Paterno, "Ancient Tagalog Civilization," p. 56.

as though the rock were all marble; from here rises a thick wall, high and straight, in the form of the façade of a church ending at the top in a cavity like a white hood. The interior road of the cave is smooth and more than four rods in width, with an average height of six rods, although in some places it is very high and very wide. The roof forms a thousand beautiful figures, like grand pendants, which were formed by the constant infiltration of the water. Some are so large that they measure two rods in straight form, others are like pyramids with their bases on the roof and in other places are arcs, between and beneath which it was possible to pass. Not far distant from the portal, and toward the right, is a sort of natural stairway; ascending on this one reaches a large room, at the right of which is another road; and following it to the room ahead, one finds another stairway, by which one returns to the principal road. . . .This cave is one of the most singular things known in the Philippines in material, form and circumstances, since the mountains on either side of it are of marble." That the ancient Tagalogs used and revered these caves is certain, and that they changed their interiors to some extent is probable, but Sr. Paterno makes full use of poetic license when he says that the ancient Tagalogs actually excavated them.[8]

The true state of the Tagalog religion is probably accurately portrayed by an early Spaniard whom Paterno quotes as an authority, Fr. Juan Francisco de San Antonio, who thus describes a Tagalog sacrifice:

"To cure a sick person, the priest commanded that a new house be built in which to lay the patient; when that was done . . . the sick person was changed to it, and they prepared a sacrifice, sometimes of a slave, and more commonly of an animal such as a pig or fish; and they placed these

[8] So much space has been given to the doctrine of *Bathalism* because of its influence upon Filipino religion during the last fifty years. Rizal and Mabini referred to it in their writings. It has influenced the Aglipay movement, has been accepted by the sect of Rizalistas and with modifications has constituted the foundation of some of the Colorum sects. It is of scientific interest also as an illustration of the creation, out of almost whole cloth, of a golden age supposed to have existed a few centuries previously. Sr. Paterno deserves not the slightest censure—he has excellent precedent in more widely known religious literature.

before the sick, with other pleasing food. The Catalona (priest) began with his usual dances, cut the animal, and with his blood anointed the sick and all others in the company. Afterwards they divided and washed the animal for eating; and the priest, taking good care to get his fee, and making great grimaces and waving hands and feet, seemed like one who had lost his senses, emitting froth from his mouth, either because he was possessed of the devil, or because he feigned the thing for which he was given credit; and thus he prophesied what was about to happen to the infirm, whether prosperity or adversity. . . . If the patient died, all were consoled by saying that the gods had elected the sick one to be one of their anitos. . . ." [9] This and what follows does not differ essentially from the belief and practice in relation to *anitos* which was practiced in all parts of the islands.

Briefly, the Tagalogs, and the other tribes which later became Christian, may be thought of as having added and adapted certain Hindu conceptions to those earlier animistic beliefs and practices which had spread with variations over all the Islands. It is unnecessary to note the religious characteristics of the eight tribes which later became Christian, in detail. Much has been conjectured, but little of really scientific value has been written about them. Much that has been said of the Tagalogs would be true of all these other tribes (Visayans, Ilocanos, Bicols, Pangasinans, Pampangans, Cagayans and Zambals) in varying degrees. All of them were animists with a veneer of Hinduism.

Everywhere existed the belief in the sacredness of the baliti tree. There is a fable to the effect that two lovers took refuge in a large baliti tree, to escape the wrath of their relatives. The lady planted all kinds of plants, while her lover cared for the breeding of animals. They lived here in the tree many years until a flood covered the whole earth. All men, save these two, perished. After the waters receded they populated the earth once more with their descendants. It was these genii called *nonos* who were supposed to have given

[9] Paterno, "Ancient Tagalog Civilization," p. 100.

the Tagalogs the five commands to which reference has already been made.

We may summarize this brief sketch of the ancient religions as follows:

1. The tribes living in the Philippines prior to the Spanish occupation differed widely in their religious practices and beliefs.

2. They had the following characteristics in common:

(a) All the tribes were intensely religious, no detail of life being free from religion and magic.

(b) *Anitos* were beings with human intelligence but lacking corporeal bodies. The tribes of the Northern Islands used the term to cover gods and spirits, but the tribes of the Visayas and Mindanao used *anito* to mean souls of dead human beings, the word *diwata* being used to denote gods and spirits.

(c) The *anitos* were not reverenced or loved. They were thought of as having the moral frailties of human beings and were feared and bargained with because of their mysterious powers.

(d) The greatest gods were not intimately connected with the affairs of men and were less often called upon than the minor deities.

(e) The future life bore a shadowy resemblance to that on this earth.

(f) Sacrifice and prayer, accompanied by feasting, were the leading forms of worship. The prayers were formulas relating myths about gods and heroes.

(g) The purpose of religious rites was to secure health, good crops, fortunate marriages, and other material blessings.

(h) The priestly class consisted of men and women, with women in the majority, acting as media for spirits. They ought therefore to be called mediums rather than priests.

(i) Magic was as universal as is the use of medicinal remedies among civilized peoples. This magic was supposed to induce or compel the gods to do the will of the practicer of the magic.

THE FAMOUS ZIGZAG LEADING TO BAGUIO, THE SUMMER RESORT OF THE PHILIPPINES. AN IGOROT GIRL

A BAGOBO WARRIOR—DAVAO

IFUGAO RICE TERRACES. AMONG THE WONDERS OF THE WORLD, ILLUSTRATING PROGRESS BEFORE SPANISH TIMES

A WATCH-TOWER ERECTED AGAINST MOROS AT
NARVACAN BEACH, ILOCOS SUR

(j) Omens were multitudinous. The ancient Filipinos saw the footprints of their gods everywhere.

(k) Divination, particularly by means of the pig's liver, was used to secure the answer of the gods to important questions.

(l) The baliti tree was given special reverence as the supposed home of the *nonos*.

(m) Myths and fables, explaining the origin of all common objects, and explaining the origin of customs and mores, were very numerous.[10]

[10] It is interesting how similar is the development of peoples of all parts of the world. The Occidental, in looking back upon his own ancestry, need go back only to the sixteenth century to hear Montaigne assert that "the day will never come when the common run of men will cease to believe in witchcraft"; and he need only go back to the fourth century to read from Jerome, the great Christian scholar, that "when I was a boy living in Gaul, I saw the Scottish people in Britain eating human flesh, and though they had plenty of cattle and sheep at their disposal, yet they would prefer a ham of herdsman, or a slice of the female breast as a luxury." Cannibalism is a custom of which the Filipino cannot boast in his ancestry,—but after all, what makes the difference is not what one's ancestors did, but what one's children are going to do.

PART II: ISLAM

Chapter III

THE MOSLEMS IN THE PHILIPPINES

THE COMING OF ISLAM

Out of the southeastern corner of Asia had broken forth the two most virile religions the world has ever seen, Christianity and Mohammedanism. Christianity swept northwestward through Europe and across the Atlantic. Islam spread from Mecca across northern Africa in one direction, and across southern Asia in the other. The two religions were racing toward the Philippines (though they did not know it), one westward across the Atlantic, America, and the Pacific; the other eastward through southern Asia. Christianity had a start of six hundred years (Mohammedanism began in 612 A. D.). But the Crescent had only six thousand miles to go, nearly all of it in sight of land, while the westward path of the Cross was nearly four times that distance, largely on the unknown wastes of stupendous oceans.

Islam won the race by a hundred years. Her path across Afghanistan, Baluchistan, and India dripped with blood. By the year 1200 the Moslem hold on India was secure. From India eastward, force was seldom necessary. Mohammedan traders picked up the language of the Malays, purchased slaves, married native women, and soon became the foremost chiefs of the state.

Makdum, an Arabian scholar, reached Malacca on the Malay peninsula about the middle of the fourteenth century. By his practice of magic and medicine he exerted a powerful influence over the people, converted the ruler to Islam, and

established the faith of Mohammed throughout the state of Juhur. Makdum made his way northward to Mindanao and Sulu, making some converts in these Islands, about the year 1380. It is reported that the town of Bwansa, formerly the capital of Sulu, built a mosque for him and that some of the chiefs accepted his faith.[1] The Island of Sibutu claims his grave.

Some ten years after Makdum's death, there came into Sulu a *Raja* (or Prince) named *Baginda.* He hailed from Manengkabaw in central Sumatra, the home of many Malayan dynasties. Beginda brought with him an army of invasion, which soon overcame all resistance.[2] "It is not improbable," says Saleeby, "that the reason why Raja Baginda could conquer the people of Bwansa and become their supreme ruler, is because he had the first firearms they had ever seen." Raja Baginda received from the Raja of Java a gift of two elephants, which were let loose and turned wild. Their offspring became the terror of Jolo. The chief who killed the last wild elephant was given the hand of the sultan's daughter in marriage. Elephant skeletons are still found in Sulu.

The greatest man in Sulu history, a man who bore the stamp of exceptional talents, was *Abu Bakr.* His origin is uncertain. One tradition says that he himself came from Mecca; another that his father Baynul Abidin came from Hadramut, Arabia, settled in Malacca, married the daughter of the Sultan of Juhur, and became the father of three very great sons of whom Abu Bakr was the second. The oldest of the three, says this story, founded the sultanate of Brunei, in Borneo, while the youngest, Kabungsuwan, became the illustrious conqueror of Mindanao. The tradition that these three men were brothers is probably false.

As for Abu Bakr, the Moros say that he was a very famous authority in law and religion in the city of Malacca. He traveled eastward and finally settled in the Island of Basilan.

[1] "The History of Sulu," N. M. Saleeby, Bureau of Science, Division of Ethnology Publications, Vol. IV, Part II.
[2] *Ibid.,* p. 159.

At the invitation of the people of Sulu he took up his residence in Bwansa, Sulu, about the year 1450, and married Princess Paramisuli, the daughter of Raja Baginda. He persuaded both people and chiefs to become real Mohammedans and to abandon their former gods. Upon Baginda's death, Bakr inherited all of his father-in-law's power over Bwansa and the Island of Sulu and a great deal more, for he claimed direct descent from Mohammed, and declared himself *Sultan*. Today the Sulus reverently refer to him as "Sultan-ash-sharif-al-Hashim." Bakr remodeled the government after the pattern of an Arabian sultanate, giving himself all the powers of a caliph. He even induced the natives to give him all the territory within the sound of the royal gong, and all the shores of the island as his personal property. He had a code of laws made, which reconciled the local customs with Mohammedan laws and the precepts of the Koran. He reigned for thirty years until his death about 1480.

Beyond a doubt, the ease with which Bakr transformed the Sulus and became their head is in part due to the fact that he brought exactly the doctrines that they wanted to believe. Islam gave their practice of piracy a religious sanction. For the Sulus were the terrors of their neighbors when the curtain of history rolled up. In one of the earliest accounts of them they had repulsed an expedition from Champa with heavy loss. Bandjarmasin, Borneo, finding the Joloanos dangerous enemies, sent one of its choicest princesses to marry the chief of Sulu and thus purchase his friendship. In 1368, a Chinese writer reported that the Sulu pirates had just returned from the city of Brunei with large booty. While, therefore, Islam confirmed the piratical habits of the Moros, furnishing them with a philosophy which legitimatized murder and pillage, it did not start them in this evil way.

The influence of Islam in Sulu was profound. It introduced a new form of government, a new alphabet, new science, new art, and new methods of warfare. It introduced a new religion, but as an addition to the old, not as a substitute. For to this day Mohammedanism in Moroland is a veneer. Pagan beliefs are held and pagan ceremonies practiced, which

are forbidden by Islam. In spite of the *panditas* (priests), multitudes of songs are preserved by memory, and are sung on journeys, at dances, and during all festivities, about the mythological heroes and pagan gods which the Moros derived from India. The greatest of their heroes, *Bantugun,* is probably identical with *Indra.*[3]

Their other heroes have been identified in detail with the gods of the Hindus. Around Lake Lanao these songs are best known, because that region has been most secluded from foreign communication.

Moreover, the Moros venerate their departed ancestors, whose bones they preserve as possessing peculiar power to keep away harm. They think that the entire world is alive with *dewas* and *hantus,* and they make offerings to these spirits in much the same manner as the pagan tribes do. "Get the Moro," says Dr. Saleeby, "in a position of pressing danger, where he stands face to face with disease or death, then he may forget 'Allah' and Mohammed, and call for Bantugun, his hero god and the god of his forefathers. In the Mindanao campaign of 1904 the *panditas* invoked 'Allah' and Mohammed, but the masses looked for help from Bantugun and trusted in his power. They actually believed that he appeared to Datu Ali in human form, strengthened him, and gave him a belt to wear for his protection."

The last wave of immigrants to the Philippines, called Samals, were more or less Mohammedanized, before they reached the Islands. At their head was the famous Kabungsuwan, who came from Jahur (Malacca), somewhere around the year 1475 and converted and dominated the Cottabato valley. That this great leader was a brother of Abu Bakr, "is neither true," says Saleeby, "nor based on any written record whatsoever," but the Moros insist upon it nevertheless. Perhaps Kabungsuwan used the Samals who came with him as fighters in conquering the tribes of the Cottabato valley. Having swords and perhaps gunpowder, he was more than a match for the natives, who were armed only with bows and wooden arrows. The pagans who confessed

[3] "Origin of the Malayan Filipinos," N. M. Saleeby, 1912.

that "there is one God and Mohammed is his prophet" remained in the rich Cottabato valley, but those who refused to adopt the new religion fled to the mountains and are today known as *Manobos, Bilaans, Tagabilis,* and *Subanos.*

Chapter IV

THE MOROS CLASH WITH SPAIN

The sultanates of Sulu and Magindanao were sinking their roots deeper and spreading them wider, when suddenly they were confronted by a new foe. The Spaniards were slowly creeping across the immense expanse of the Pacific, under the command of Magellan.

Why were these men coming three quarters of the way round the world? Huge Islam, stretching from Mindanao to the Atlantic like a great green worm, is the answer. For seven hundred and sixty years the Spaniards had pushed the Moors (Spanish "Moros") back and back, out of Spain foot by foot, until in 1492, in the battle of Granada, she had hurled them across Gibraltar into Africa.

At the other end of the Mediterranean, however, the Moslems had been victors, pushing across to Constantinople, which they captured in 1453, cutting off the last caravan route to the Far East. Europe had needed to find another way to India, and this necessity had given men undreamt courage.

Columbus, venturing on an old theory that the earth is round, had sought for India by going westward, instead of eastward, across the mysterious and terrible Atlantic. He had bumped into America, and had never found his way around it.

ARRIVAL OF MAGELLAN

Meanwhile the Portuguese had reached India around Africa in 1498, and in 1512 they had sailed as far as the Moluccas or Spice Islands and thence to Sulu and Mindanao. The Portuguese discovered the Philippines. One daring Portuguese navigator named *Magellan,* who was in India when

the Moluccas were discovered, became angered at the Portuguese Government. He therefore went to the rival King of Spain and had himself appointed to command a Spanish fleet, which set forth in quest of the passage to the East Indies which Columbus had failed to find.

In a voyage seven times longer and far more arduous than that of Columbus, Magellan rounded South America and somehow found his way across the Pacific. Month after month his five little ships sailed on and on and on—for a year and eight months before they reached the Philippines. Magellan took them for the King of Spain, then began the struggle with the Moros which never ceased as long as Spain retained control of the Islands. It was the unhappy fate of the Spaniards to have borne the brunt of the impact with Islam at her two farthest extremities. Christendom owes an incalculable debt to Spain—perhaps the day may come when we shall recognize that her service in stemming the tide in the Philippines was as important for world history as was her service in Europe—some day when Asia looms as large in world affairs as Europe does today.

Magellan razed one Cebu town because it refused to give up Islam and become Christian; and then himself perished fighting the chief of Mactan. Many of his men were massacred at a feast in Cebu. Only one of his five ships ever returned to Spain with the glory of having first circumnavigated the globe. The Spaniards made no attempt to settle the Philippines until 1505. The first missionary to the Moros was not a Spaniard but a Portuguese, who reached Mindanao in 1538. While he tried to convert the Moros, his fellow Portuguese employed them to capture Filipinos as slaves.

When the Spaniards did arrive in Moroland in 1578 it was not with missionaries but with a large fleet under Captain Esteban Rodriguez de Figueroa. It was to be conquest first and conversion or annihilation afterwards. Figueroa claims to have been victorious, but he left immediately after his "victory" without converting, annihilating, or even occupying Jolo.

Thrilling pages might be written of expeditions, one after

another, made in an attempt to conquer the chiefs of Moroland. The net result of these expeditions was to stir up a hornets' nest and to unite the forces of the Moros as they had never been combined before. In 1599, for example, fifty vessels (*caracaos*) containing three thousand Moro soldiers invaded Panay, burning houses, and murdering all the inhabitants they did not wish for slaves; and finally returned, loaded with gold, foodstuffs, and eight hundred captives. So lucrative did this expedition prove that the next year more than seventy ships with over four thousand fighting men, from all parts of Mindanao and Sulu, attacked the town of Arevalo. This time they were repulsed without capturing much plunder, but they immediately began preparations for further expeditions.[1] In the year 1616 a large fleet destroyed the town of Pantao in Camarines, and then pushed up to the shipyards in Cavite, which were reduced to ruins, while large sums were exacted for the ransom of Spanish prisoners. Then Cebu, Leyte, Negros, and Samar fell victims to annual raids of Moro pirates sailing northward with the southwest monsoons. "From this time until the present day" (about the year 1800), writes Zuñiga, "these Moros have not ceased to infest our colonies; innumerable are the Indians [Filipinos] they have captured, the towns they have looted, the *rancherias* they have destroyed, and the vessels they have taken. It seems as if God has preserved them for vengeance on the Spaniards, since we have not been able to subject them in two hundred years, in spite of the expeditions sent against them, the armaments sent almost every year to pursue them. In a very little while we conquered nearly all the Islands of the Philippines; but the little island of Sulu, a part of Mindanao, and the other islands nearby, we have not been able to subjugate to this day."

The Spaniards tried first one policy and then another in an effort to put an end to these annual invasions. First they thought they would give the hornets a rest and allow them to settle down. The effect was redoubled activity on the part

[1] "Sucesos de las Islas Filipinas," Dr. Antonio de Morga, Mexico, 1609, translated in Blair and Robertson XV, pp. 190-6.

of the Moslems. *Laissez faire* has always been bad policy in Sulu.

In answer to an urgent appeal from the Jesuits, who wished to prosecute missionary work among the Moros, Captain Juan de Chavez was sent by Governor Salamanca in 1635 to build a stone fort at Zamboanga. A study of the map will reveal what a strategic position this fort occupied. The very first year it was able to deal a death blow to a returning fleet of pirates, killing three hundred Moros and releasing one hundred and twenty Christian captives. The delighted Spaniards went to Sulu two years later with a large force and after a three months' siege captured Jolo. They marched over the Island of Jolo, burning homes and killing every Moro they could find.

Emissaries of the Sulus went to Java to ask the Dutch for aid, and in 1646 a fleet of Dutch vessels appeared at Jolo. The Spanish Government quickly came to terms with the Moros, promising to withdraw providing the Sultan of Sulu would send to Zamboanga three boats full of rice each year, and would permit the Jesuits to visit Jolo unmolested. The Moros promised. But the next year they invaded the Visayas, and the treaty became "a scrap of paper."

SULTAN ALIMUD DIN I

The Jesuits, with the persistency for which they are famous, awaited their opportunity. A century later (1750) occurred one of the most remarkable incidents in the history of the Philippines. The Sultan of Sulu Alimud Din I, five of his principal followers, and two *datos* (chieftains or feudal lords) were baptized as Christians.

Long before Alimud Din I became a Christian he proved himself an unusually religious Moro. His first act upon taking the throne was to conclude a treaty with the Spanish Governor-General. From that day until almost the end of his reign, piracy was stopped. Alimud Din I revised the Sulu code of laws. He caused to be translated into Sulu, parts of the Koran and several Arabic texts on law and religion. He strongly urged the people to observe faithfully

their religion and the five daily prayers which every true Moslem is supposed to repeat, prescribing punishment for those who did not observe these prayers. Desiring all the *panditas* (Moslem priests) to learn Arabic, he prepared Arabic-Sulu vocabularies as a preliminary step to making Arabic the official language of the State.

King Philip V sent to Alimud Din a letter, requesting him to admit the Jesuit missionaries to Sulu with permission to preach the Christian religion to the Sulus. The Sultan not only granted the request of the Spanish monarch, but authorized the building of a church and recommended the building of a fort for the safe protection of the missionaries. In return for this favor he requested six thousand pesos with which to build a navy. The request of the Sultan was granted; and the Jesuit missionaries entered Jolo, translated the catechism into Sulu, and distributed it freely among the people.

The friendship of the Sultan for the Jesuits created widespread dissatisfaction. Bantilan, prince of a rival line, sought to assassinate Alimud Din. The Jesuits, scenting danger, escaped in a boat to Zamboanga, and the Sultan followed them to seek aid from Spain in overcoming the rebels. Failing to get help in Zamboanga, he went on to Manila, where he was received "with all the pomp and honor due to a prince of high rank. . . . A public entrance was arranged which took place some fifteen days after he reached the city. Triumphal arches were erected across the streets, which were lined with more than two thousand native militia under arms. . . . The Sultan was showered with presents, which included chains of gold, fine garments, precious gems, and gold canes, while the government sustained the expense of his household." [2]

Following this reception, steps were taken for his conversion. His spiritual advisers cited to him the example of the Emperor Constantine, whose conversion enabled him to effect triumphant conquests over his enemies. Under these representations Alimud Din expressed his desire for baptism. He

[2] "Relacion de la entrada del Sultan Rey de Jolo, en Archivo del Bibliofilo Filipino," translated by N. M. Saleeby in his "History of Sulu," p. 182.

was baptized on April 29, 1750, with great solemnity. In his honor were held games, theatrical representations, fireworks, and bull fights. He was henceforth called "Don Fernando de Alimud Din I, Catholic Sultan of Jolo." Unfortunately the Christianized Sultan returned to Zamboanga.

Governor Zacharias of Zamboanga had known of so much treachery on the part of the Moros that he was suspicious of the Sultan's conversion. He intercepted a letter which the Sultan had written to Jolo, pronounced it treasonable, and threw the Sultan into prison, together with his sons and daughters, several *datus,* dignitaries, and *panditas*—two hundred and seventeen persons in all. These were held for exchange at the rate of five hundred Christian slaves for each chief or noble.

The brightest hour in all Sulu-Spanish relations suddenly became the blackest. The Sulus were incited to terrible fury by the humiliation of their Sultan and nobles. Bantilan, now in command, made pitiless raids in the Visayas. The Spanish Government, in revenge, issued a proclamation declaring an unmerciful campaign of extermination, to be conducted with the utmost cruelty. The soldiers were to keep or sell all female captives and all males under twelve or over thirty years of age. Old men and crippled persons were to be killed. Male captives between thirteen and thirty years of age were to be turned in to the government at from four to six pesos a head. Nursing children were ordered to be baptized! This vicious-sounding order came to naught, for the reason that the Spanish fleet was utterly defeated.

The hornets' nest was at its worst. "The year 1753 is stated to have been the bloodiest in the history of Moro piracy. No part of the Visayas escaped ravaging in this year, while the Camarines, Batangas, and Albay suffered equally with the rest. The conduct of the pirates was more than ordinarily cruel. Priests were slain, towns wholly destroyed, and thousands of captives carried south into Moro slavery. The condition of the islands at the end of this year was probably the most deplorable in their history." [3]

[3] "History of the Philippines," Barrows, p. 228.

Princess Fatimah, who had been in prison with her father, the Sultan, was sent to Jolo to arrange for peace with Datu Bantilan. An interview was arranged with Bantilan, and there the bungling Spaniards discovered that "the Sultan was not a traitor at all, but a man of good intentions, who was simply unable to carry out some of his plans and promises, because of the determined resistance of many of the principal datus." And so finding the Sultan wholly innocent, they were willing to set him free, providing the Sulus would return all ornaments and property that had been looted from cargoes. It was an impossible request, and was not carried out; so the innocent Sultan lay in prison eight years more, living as a Christian, having put away all but one wife. He never would have gotten home at all, had not the English captured Manila in 1763 and reinstated Alimud Din as Sultan of Sulu.

Thus ended an episode which might have led to the Christianizing of the entire Sulu archipelago, if the Spanish officers had themselves been Christians. History must place the chief, but by no means the only, blame for their failure upon the blind racial prejudice of Governor Zacharias of Zamboanga. It was Spain's first and last opportunity in Moroland. The irony of the situation, from a religious point of view, is that the name of Alimud Din I now stands above that of all others in Sulu history, partly because of his ability as an administrator, and partly because he is the ancestor of the principal *datus* of the Sulus.

MORO PIRACY

When England once more handed over to Spain the control of the Islands, the disillusioned Sultan made no efforts to prevent Moro piracy. The Moros became so bold that they carried captives from the wharves of Manila, and once even appeared at the Plaza de Palacio of the Governor-General before they were detected and repulsed. Piracy grew worse until, for ten or more years, "traffic between Luzon and the southern islands was paralyzed. About five hundred Spanish and native Christians were every year carried into captivity

by the Moros. . . . In 1789 the Captain-General Mariquina reported to the king that 'war with the Moros was an evil without remedy.' As far south as Batavia and Macassar, captive Filipinos were sold in the slave marts of the Malays. The aged and infirm were inhumanly bartered to the savage tribes of Borneo, who offered them up in their ceremonial sacrifices. The measures of the Spanish Government, though constant and expensive, were ineffective. Between 1778 and 1793 a million and a half pesos were expended on the fleets and expeditions to drive back or punish the Moros, but at the end of the century a veritable climax of piracy was attained." [4] The terror-stricken inhabitants from Mindanao to the north end of Luzon had watch towers from which anxious faces peered night and day to give the signal for people to flee for their lives. These towers may still be seen dotting the coast all the way to Aparri.

It was steam which marked the beginning of the end of Moro piracy. In the year 1848 Governor Claveria bought of an English firm three steam war vessels, the first steam gunboats the Philippine Government ever had. Their first expedition was against the Samals of Balangingi. The Moros were overwhelmed. The Moslems, finding themselves in danger of capture, first thrust spears and krises into their women and children, and then dashed against the Spaniards with fanatical heroism until they were cut down. The Spanish troops desolated the island, burned all its forts and settlements, and cut down more than eight thousand coconut trees. When the expedition returned to Manila in triumph, parades and festivities were held amid great rejoicing, and Governor Claveria was decorated by the Queen. Since that day the Balangingi Samals have never recovered their strength.

Three years later a formidable fleet captured the Moro fort at Jolo, which was destroyed, while the town of Jolo was burned to the ground. By the year 1861, eighteen steam vessels were being used to pursue the Moro *vintas,* and by the end of another decade, piracy had practically come to an end. Permanent garrisons were established at Pollok,

[4] "History of the Philippines," Barrows, p. 248.

Cottabato, and Davao. "The fear which steamboats struck into the hearts of the Moros made them run away from their homes and settlements and hide in the jungles whenever they heard the whistle of a steamboat, or saw one approaching from a distance." [5]

It is difficult to imagine the desperate frenzy of the Moros at these reverses. "Like fierce tigers driven back to their dens, or packs of hungry wolves chased to their haunts, they waited for no word of command or organized resistance, but hurled themselves recklessly at the Spanish soldiers wherever they encountered them." From behind bushes they fired rifles or threw lances. Men selling in the market, if they came near a soldier, suddenly wheeled and thrust their *krises* through his body. No Spaniard was safe alone. Desperate characters would creep up to the trenches and fight the very soldiers on guard, knowing they faced certain death. This was the period when the habit of running amuck, or "going *juramentado*," became so common as to seem a national characteristic.

"The Moros believe that one who kills a Christian thereby increases his chance of a good time in the world to come. The more Christians he has killed, the brighter his prospects for the future, and if he is fortunate enough to be himself killed while killing Christians, he is at once transported to the seventh heaven. From time to time one of them wearies of this life, and being desirous of taking the shortest and surest road to glory, he bathes in a sacred spring, shaves off his eyebrows, dresses in white, and presents himself before a pandita to take a solemn oath that he will die killing the enemies of the faithful. Hiding a kris or barong about his person, or in something that he carries, he seeks the nearest Christian town, and if he can gain admission, snatches his weapon from its concealment, and runs amuck, slaying every living being in his path until he is finally dispatched himself. So long as the breath of life remains in him he fights on. I have repeatedly been informed by eyewitnesses that a juramentado, upon being bayoneted, will often seize the barrel

[5] "The History of Sulu," N. M. Saleeby, p. 221.

of a rifle and push the bayonet farther into himself in order to bring the soldier at the other end of the piece within striking distance and cut him down. The number of lives taken by one of these mad fanatics is sometimes almost incredible. He is eventually killed himself and his relatives have a celebration when the news of his death reaches them. They always insist that just as night is coming on, they see him riding by on a white horse, bound for the abode of the blessed." [6]

Bodarud Din was the first sultan to make the Hejira. He set sail for Mecca in 1882 and returned the following year. A representative of the Philippine Government met him in Singapore and requested him to return to Jolo by way of Manila. The Sultan declined, but promised to honor Manila with a visit later. The people of Jolo, not forgetful of the fate of Alimud Din I, set up such a howl of protest against the Sultan's venturing to go to Manila that he gave up the trip. It is an interesting indication of the unifying effect of pilgrimages to Mecca that the Sultan brought back with him two Egyptian officers and thirty Sikhs, so that he might have a typical European police force.

[6] Dean Worcester—*Century*, Sept., 1898.

Chapter V

THE MOROS MEET AMERICA

The struggle between Spaniards and Moros was still going on in 1898 when America came into possession of the Philippines. The Americans never made the mistake of underestimating the Moros. The War Department, realizing that here was the most delicate and difficult region within the boundaries of American sovereignty sent able men to deal with the situation,—and several of these were made greater by the experience. Pershing, Leonard Wood, Tasker Bliss, Bullard, Davis, Baldwin, Summer, Harbord, these and others only less well known, were not only soldiers but statesmen.

They had no desire to destroy the Moros; they did not even try to convert them. They were never the aggressors, but when attacked their recoil was quick and terrible. The Moros fought with the same amazing carelessness of life they had always shown, but it began to dawn upon them that they always lost, that nothing happened unless they began the trouble, and that they did the Americans little harm, while they themselves took all the punishment. They were brave, but that kind of folly was not bravery. A Moro is perfectly willing to die killing Christians—if he kills any—but he sees little glory in trying to kill them and failing.

GENERAL WOOD IN MOROLAND

General Wood made a scientific study of the psychology of the Moros. He bought all the books on Mohammedanism, the Moros, and the Orient that he thought had any value. He had a room full of them. When a friend asked him when he ever expected to read them all, he replied, "I *have* read them."

That did not satisfy Wood. Instead of going directly to

Moroland he spent several months in Borneo, Sumatra, Singapore, and Java, learning all he could from the Dutch and English rulers and from the natives, about the prejudices and habits of the Malay Moslems. When he did reach the Moros he knew exactly what he meant to do. Every subordinate was selected with the utmost care, and given careful instructions. The entire force knew that they were on their good behavior.

When Wood first landed in Jolo, the Sultan was absent in Borneo, but Raja Mudah was acting as sultan in his place. General Wood sent the Raja a cordial invitation to come and visit him. The Raja replied that he was ill. Wood sent a company of soldiers to inquire after the Raja's health. They stood at attention in front of the house while the Captain sent the Raja word that he hoped he had recovered sufficiently to go with them to see the General. As the Raja looked out of his window he made a miraculously quick recovery and went with the company. Wood conducted him about the camp, pointing out the size and discipline of the American soldiers. After a machine gun had mowed down a few trees, the Raja became enthusiastically friendly.

Similar treatment proved effective among the other chieftains—until they were requested to free their slaves. Then Datu Ali, the greatest of the Jolo chieftains, declared war and shut himself and his warriors up in his bamboo fort—a more formidable defense than it sounds. For some six feet above the ground it was a tightly woven mass of roots and mud, six or more feet in thickness, and above this the great, thorn-covered, tightly interwoven bamboos rose to a height of thirty or more feet. Such a fort grows stronger every year and is simply impregnable by direct infantry or cavalry attack. With modern field guns it is quite another matter. Wood, always sparing of lives but profligate with ammunition, smothered this Moro fort with artillery fire. The Datu Ali was killed. Jolo offered little further trouble.

The last and most difficult of all the tribes in Moroland were the Tarracas, at Lake Lanao. They were twenty-five miles from the shore and had to be reached by a dangerous mountain road. Unable to withstand the superior guns of the

American troops, they at last retreated into an extinct volcano. Wood did not have guns big enough to blow a crater to pieces; so this time it was necessary to make a direct attack with all the loss of life that this method involves. The Tarracas were defeated after one of the costliest battles in all the Philippines. The strongest retreat of the Moros had now fallen, and the backbone of their resistance was broken.

ESTABLISHING LAW AND ORDER

Now came the enormous task of bringing order out of a land as near anarchy as any place on earth. Captain Bullard has written a delightful account of his experiences at Lake Lanao in the early days.[1] Around the shores of the lake are about ninety thousand Moros, divided into "an infinity of little tribelets," each ruled, at least more or less ruled, by small chieftains having pompous titles like Sultan of Raja, yet with no more power than personal prowess could command. Under these, in rank but not in obedience, were countless lesser *datus,* with their *sakops* or vassals, who were really servants.

When the Americans arrived, they found these tribes in a state of continual warfare and private quarreling. There were no courts, so that each family had to square its accounts with every other by direct action. Men never thought of eating, working, or sleeping without their arms. Wives or children who ventured out of sight without a guard were likely to be stolen and carried off into slavery. The atmosphere was tense with apprehension.

A scourge of cholera broke out about the same time that the Americans arrived, and the Moros thought the soldiers had brought the disease with them. So they lay in ambush and picked off every small group of Americans who ventured out of the camp. One old Moro named Alandug, who lived on the coast and had seen more of civilization than the others, kept visiting the camp and talking with Captain Bullard. Noticing that the Americans were not dying of cholera, he inquired the reason. Bullard took him out to see the men

[1] *Atlantic Monthly,* March, 1905.

boiling water before drinking it, and told the Moro that the fire chased the cholera out of the water. The Moros are very skeptical men, and cross-question one about almost everything but to Bullard's surprise this old Moro did not cross-question that; instead he began to spread among other Moros the information that the Americans had good Mohammedan doctrines, for they drove devils out of water with fire. In a short time the Moros began to come from every direction with all sorts of ailments; and medicine, particularly quinine, became one of Bullard's chief allies.

Knowing well that "Moros could be managed in only one of two ways—by putting them to work and keeping them at work, or by putting them in fear and keeping them in fear," Bullard set them to work building a road to the interior, paying what to them seemed enormous wages. Here is seen the difference between American and Spanish strategy: the Spanish soldiers would have made the Moros work for nothing. Old Alandug came first "with a handful of ugly fellows, whom we treated like kings and handled like infernal machines ready to go off any time." Charmed by the money they received, they came in ever increasing numbers—"armed, always armed, stuck all over with daggers and krises." Even bitter enemies, who, if they had met anywhere else, would have fought to the death, buried their hatred for the time in their love of gold and copper and silver, and worked side by side on the road. A new force, the love of money, was at work among the Moros, and far from being "a root of all kinds of evil" it worked for peace and progress.

Bullard had become their doctor and their employer. Now he decided to become their priest. He "crammed" late into the night until he could talk fluently about the Koran, and the following day amazed the priests who came to visit him, with his show of knowledge of their sacred book. In the presence of this wizard from America who told them things about the Koran they never knew, they grew more and more reverent. At the point where the Spaniards had had the most trouble—with their religion—the American governor had none whatever.

The most reverend *pandita* of them all, a shrewd old man, came to visit the governor and was treated with such extreme dignity, that he came again and talked about the Koran to his heart's content. Moreover, he was consulted about matters pertaining to the government and was thanked for his wisdom. Finally this old priest arose in a grand Moro assembly and solemnly announced that it was the will of *"Allah ta Allah"* that the Americans should rule over the Moro people and tax them to the fifth of all their goods. Taxes to foreigners—the proof of slavery! Never before had Lanao Moros paid a centavo to anybody. The triumph of American diplomacy was complete.

The governors of the Moros have been racking their brains to invent new activities for the superabundant energy of these virile people. Governor Frank Carpenter is generally conceded to have been most fertile in original ideas. He secured a landscape gardener from Washington city, and set him at work beautifying the capital city of the Moros, Zamboanga. The gardener was given plenty of money and told to work a miracle. Delightful little parks began to appear like magic. Fountains, charming waterfalls, and glorious flower gardens began to attract the admiration of the Moros. Numerous canals that had once been ugly holes began to shimmer with exquisite water lilies. That human beings could achieve such wonders was a new idea in Moroland. It became the gossip of the entire province.

Then there arose splendid concrete buildings. The architects were told to put art into their designs. There crept out into the bay a great beautiful pier brilliantly lighted by dozens of gilded electric lamps. To-day Zamboanga is being advertised by tourist companies as "the most beautiful city in the entire Orient."

This same landscape genius went to the other cities and towns of the Moro province, establishing a beautiful little park in the center of each. The only school the older Moros know anything about is experience, but they learn in that school very quickly. The result of this demonstration in beauty was that presently one of the dirtiest people one could find any-

where was hard at work planting flowers, and occasionally trying their hand at making rustic paths and fountains! If they had not yet been converted to godliness, they were at least converted to cleanliness. They had something to do to take the place of killing one another.

Governor Carpenter scoured the world for new ideas in agriculture and industry. Plots of ground were selected where the Moros could not help seeing what was going on, and here commercial plants of all kinds were raised. When a plant proved adaptable to Mindanao, it was raised in quantity and distributed free of charge, and a man went along with the Moros to show them how to plant and care for the new crop.

One cannot to-day pass through that country without feeling the keenest enthusiasm. With rich soil, abundant rainfall, wonderful climate, virile, teachable, hard-working people, there are all the elements necessary for a paradise. During the past four or five years the Moros of the Lanao region have been as prosperous as any people in the Philippines, and some of them have been buying auto-trucks—for an ordinary seven passenger car will not hold a family of four wives and forty children. A truck filled with a Moro chieftain, all his wives, children, and movable property, is a strange and significant sight. In all the world there probably has never been such a wide and rapid leap from one civilization to another as these Moros are experiencing—and they *like* it.

Moroland does not fulfill all the requirements for a paradise yet, and there are not a few serious hindrances to rapid progress. For example, the Mohammedan religion forbids borrowing money, making the credit system upon which modern business rests an impossibility among the Moros. Everything must be done on a strictly cash basis. Countless disputes arise, and the instinct of the Moros is to resort to direct action, as they have always been accustomed to do.

Where lawlessness has always been an everyday matter, it is unjust to inflict as severe punishment upon those who are convicted of crime as is done in America. At least that is the theory the officials in Moroland have worked on. If one wishes to see a thoroughly modern prison in actual operation,

he can find it at San Ramon, the Moro penitentiary. This is not a prison, but a beautiful farm by the sea. To the Moros it is like sending a man to heaven for being wicked, for it is by all odds the most lovely and lovable spot they ever lived in, or, at least in this generation, will ever live in. San Ramon has but one objective: to cure the patient. The Moro who steals or murders is all too obviously the victim of a past bad environment, and needs to acquire a new set of ideas. He would never get them behind prison walls; he does get them on San Ramon Farm.

Here the prisoners work, but not too hard. They have plenty of good food and grow strong and happy. When their term has expired and they must return to the outside world, many of them weep and beg to be allowed to remain in San Ramon. One might suppose that they would commit other crimes in order to return, but they realize that the reputation of San Ramon and the very principle of the new penology are at stake. San Ramon boasts of a finer record of cured inmates than any other prison in the world.

MORO PASSION FOR EDUCATION

The most wonderful aspect of the transformation in Moroland is the new passion for education. For the first time in all the history of that fanatical religion, a Mohammedan nation is going to school—and the teachers are nearly all Christians! In Lanao, for example, 6000 Moro children were enrolled in 1922, or 35 per cent of the school population. The superintendent reports that the children are rushing to school despite the suspicion of their parents. But there is something still more marvelous—they are sending *girls* to school, though women among Mohammedans are slaves. It is contrary to Moslem custom for them to be educated. As an Indian Moslem visiting the Moros explained, "The place of woman is to be subservient to man, but if she becomes a little educated, she talks back and you cannot keep her in her place." But the Moros are educating their girls, regardless of Moslem custom. All who know the Moros, their wonderful progress in the past

twenty years, their intense admiration for Americans, believe that here as never before in the history of Mohammedanism is a people ready to be Christianized. The government has gone more than half the way already. There are in America strong men and women who could become worthy successors of the great administrators who have pacified Mindanao, who could command the admiration of the Moros, and could lead them to Christ.

This is not a task for either timid souls or snobs. Men of great human love and dauntless courage, men who have no race prejudice, but can see the manhood in the Moros and bring it to the surface, real men who draw other men to themselves, have got to undertake this task.

Bishop Brent, while he was in the Philippines, became so enthusiastic about the Moros, that three society women of large means, infected by his zeal, went to Jolo and did remarkable deeds of mercy for nearly a year. The best known of these is Mrs. Lorillard Spencer. "The world can never know," says Bishop Brent, "the purity and motive and spaciousness of vision that actuated and sustained the three ladies who volunteered to spend a year of work in Christ's name in Jolo amid conditions that defied the centuries and discouraged the bravest. They have won a name and place among the Moros of the Island of Jolo, that no Christians in history, men or women, have ever held. Our little band of women have created an opportunity for permanent work, which, but for them, would have been many years in coming."

Rev. and Mrs. John Lund of the Christian Missionary Alliance in Zamboanga have gotten hold of several strong young Moro men. A Moro named Matias Cuadra, one of the most intense and beautiful Christians in all the Islands, graduated from Union Seminary in Manila in 1919, was ordained as a Christian minister, and has been doing a wonderful work in Siasi and Jolo, with little or no open opposition. Scores of Moslem boys have been baptized and Cuadra has been invited to preach about Christ in the very mosques. The young men in the public schools are apparently as open to the Gospel as any young men in the Islands.

Most of the younger Moros are eager to discover a way in which they may be Christians and Moslems at the same time. They are quick to explain that a Moslem believes in both the Bible and Jesus Christ. The son of a *hadji,* after attending the Baguio Student Conference of the Young Men's Christian Association, wrote to a missionary:

"Really, doctor, that conference has made me understand the mighty will of God. You know, I am sure, that I am a Mohammedan, and you can not mistake that, but being a boy, I fully understand that we have but one supreme God. I wish you to help me, that is to pray for me, that I may not stumble or go wrong on my way to the road to success."

Rev. Mr. Lund, after years of experience among the Moros, declares that there is positively no reason in the world why they should not be brought to Christ in great numbers. Even *panditas* (priests) have more than once asked him to teach them the Bible, saying that their people want to know it as well as the Koran.

Mr. William Ghent (whose remarkable conversion is related elsewhere), has found the younger generation of Moros more willing to listen to his message of Christ and to pray with him than his own countrymen, and quite as willing as Filipino young men. They came to his house inquiring about religion, and he has had as many as fifteen of them on their knees with him in prayer.

Now is the flood tide for the Christianization of the Moros. It may be a case of now or never. The Moros, like all Mohammedans, are fatalists. "It is the will of Allah that they should listen to Americans," while America exercises control over them. When the Philippines become independent, it will be another story. There may be no chance later.

We have seen enough of Christianized Moros to know the mighty zeal they have. It is perfectly evident that a Christianized Moro nation would turn southward toward the fifty millions of Mohammedans in Borneo, Java, Sumatra, and the Straits, and begin to storm those islands for Christianity. The experience of a century ought to have taught us that no white man or thousand white men are going to convert Mo-

hammedans. We do not know the Oriental mind well enough. If we wish to make inroads into the mighty citadel of Islam, our strategy is to lead Oriental Mohammedans themselves to do it. For centuries the Moros have been the most formidable people of their numbers in the Far East. They are the choicest people we could have found to begin to unravel Mohammedanism at the heel. They will go among their backward kinsmen of the Malay Islands. They will say:

"Once we were backward, stagnant, afraid, hungry, like yourselves. Now look at the transformation. We are educated, progressive, prosperous, peaceful, happy. The Philippines are the proof of what Christianity can do for Mohammedans."

The ancient pirates of the Far East will become the key to the Moslem problem. It is in their blood to do it and they will.

No such opportunity as that has confronted Christianity during the last fourteen hundred years of Christian-Moslem conflict!

PART III: SPANISH RULE

Chapter VI

THE SPANISH REGIME—THE FIRST THREE CENTURIES—1521–1868

The Philippine Islands did not rightfully belong to Spain. They lay within the area granted to Portugal in the division of the world as made by Pope Alexander VI. Portugal sent missionaries to the Philippines and opened slave markets a quarter of a century before Spain was ready to colonize. (There was no incongruity in combining missionaries and slavery prior to the nineteenth century.) Happily for the Philippines, Spain took these Islands in spite of the decision of the Vatican. Portugal's infamous slave traffic in Africa indicates what she might have done in the Philippine Islands, if she had stayed.

SPANISH MISSIONARY EFFORT

The fact that Spain had violated the papal decree made the Spanish sovereign predisposed to emphasize missionary effort in order to placate the Pope and to prove the superiority of Spanish rule to that of Portugal. From the first the Spanish home government went out of its way to assist religion. The Spaniards submitted with scarcely a murmur to the papal decree of 1591, forbidding them to have any slaves excepting the Negritos. And when pressed to give up the Philippines, the Spanish monarch Philip II (after whom the Islands were named) grandiloquently exclaimed: "For the conversion of only a single soul I would gladly give all the treasures of the Indies." He set the example which was followed by later Spanish kings of paying the expenses of all friars who came

to the Philippines from Spain, furnishing them with clothing, breviaries and missals—which cost in all about six hundred pesos per friar—and paying them salaries amounting to about one hundred pesos per annum.[1] Spain was on her honor in the Philippines just because she was legally a trespasser.

Fortunately, too, for the Filipinos, the Spaniards found very little gold and silver, such as they had discovered in such abundance in Mexico and South America. The pearl fisheries were safely in the hands of the Moros in Sulu; and the Moros Spain could not conquer. The Philippines therefore attracted a greater proportion of zealous missionaries, and a smaller proportion of avaricious soldiers of fortune, than drifted into America. The temptation to get rich quickly and leave for Spain was absent. Laymen who came such a tremendous distance ordinarily came to stay, and remaining meant in many instances intermarrying with the Filipinos. Wives and children had, as a matter of course, to be made good Catholics.

For many a priest and devout Spanish layman, these romantic, distant, primitive Islands took on something of the glamor of a new crusade—they lay so inconceivably far away at the other end of the world. Men might go as far as America for gold, but if they crept on across the boundless Pacific it was because it was the thing heroes did for the cross of Christ. They went with a glow of virtue—and hoped (as who does not?) that their virtue might bring them to some hidden pot of gold.

The spiritual head of the first settling expedition, which Legaspi brought from Mexico to Cebu in 1565, was the Augustinian friar, Andreas de Urdaneta. The other orders were quick to follow, the Franciscans in 1577, the Jesuits in 1581, the Dominicans in 1587, and the Recollects in 1606. By 1586 the friars were established in forty places (about the number now occupied by all Protestant missions in the Islands) and claimed as Christians 250,000, or nearly half the population of the Philippines at that time.[2]

[1] Philippine Census 1903, Vol. I, p. 341.
[2] Jernigan, "1000 Questions and Answers in Philippine History," Manila, p. 15.

Enormous as was their energy, the friars could not have made the rapid progress they did without the assistance of the strong arm of the government. By a system known as the *encomienda* a Spaniard was given a grant of land as big, usually, as a couple of villages or a small island. The Spaniard had from a hundred to a thousand or more Filipinos under his control, from whom he levied taxes. He was, indeed, an old-fashioned feudal lord. The tribute went to the church, the government, and the Spanish *encomendero* himself. By 1591 there were 267 of these *encomiendas*. Not even this substitute for slavery, however, could make the Islands profitable. They had proven so disappointing to exploiters and so expensive to the government that the friars had to make special appeals to the crown on at least two occasions to prevent their being abandoned entirely. But the ecclesiastics were finding the Philippines the most wonderful field from a religious point of view that they ever had seen, and though they had at first condemned the Spanish occupation, they were now adamant against withdrawal.

Willingly or unwillingly, the Filipinos had to become Christians; and what is more, any other Orientals who visited the Philippines had to be baptized. This was up to the very time of American occupation, with few exceptions. Before a Chinese, for example, was permitted to enter the Philippines on business he had to become a nominal Christian; a large bunch of crosses on strings was hung in the hold, and before he was permitted to leave the vessel, he was compelled to hang one of these around his neck.[3]

The people did not know the deep significance of the thing that was being done to them. "The wholesale baptisms performed by the secular priests who accompanied the expedition were regarded by the people rather as a spectacular entertainment staged for their benefit than as a rite designed to mark a spiritual rebirth." [4] In some instances baptism was regarded as evil magic. Datu Tonkaling in Mindanao (still living)

[3] Presbyterian Board of Foreign Missions Report 1900, p. 210, quoting Captain Dodd of Chengtu.
[4] Robertson, *Catholic Historical Review*, 1917, p. 376.

declared that his whole tribe went to the river and scoured for a half day to get off the baptism which had been forced upon them at the point of the bayonet.[5]

How shall we account for some of the most wonderful missionary facts in all the history of the Far East? As Le Roy says, "Spain . . . did accomplish in the first part of her domination what no other European nation has ever done in the Orient, and did accomplish it without crushing the people under her heel. . . . Here are a people who have been turned to the Christian religion almost *en masse* . . . have, so far as their social and political leaders are concerned, adopted a European language; have lost their primitive method of writing, and write their own dialect in European style. . . . Scant justice has ever been done by writers in English to the colonial régime. . . . Spain did alter the Filipinos and their society, and for the better, despite the way in which they seem to have lost in moral vigor. Let us be fair enough historically to admit this . . ." [6]

For all of this and not for the change in religion alone, we must give the friars and the Jesuits the credit, since they dominated state as well as church for almost the entire Spanish period. The earliest of them were driven to their task by an intense religious passion which has so cooled off in later days that it is difficult to realize. They were still under the spell of Bernard of Clairvaux, Dominic, St. Francis of Assisi, and their contemporary, the passionate fighter Ignatius Loyola.

The Reverend Artley B. Parson puts it thus strikingly: "The Philippines never could have been Christianized, the Mohammedan invasion never could have been repulsed, had not an immortal vision of a deathless Christ buoyed up the early monks and explorers. Christ was a reality. They were willing to suffer and die for their faith."

The other factor, equally important, was the readiness and capacity of the Filipinos for a higher conception of religion. The Moslem missionaries were almost as successful as the Spanish priests. On the other hand, the Jesuits made no head-

[5] From a conversation through an interpreter, 1916.
[6] *Atlantic Monthly*, March, 1905.

way among the Moslems, though they worked with an abandon and courage which deserved better results. Had Islam reached the Filipinos fifty years earlier they would not to-day be so nearly a Christian people. The Spaniards found an unsatisfied spiritual hunger. Two conditions had met, a ready people, and a fanatically zealous missionary group. The result was the conversion of an entire branch of the Malay race.

The social changes were profound. Christianity raised womanhood to a higher position than it occupies in any other Oriental community. "There is perhaps no country less in need of a woman's movement or an alteration in the relations between the sexes." [7] The friars claim also that they have lifted the Filipinos out of intemperance in food and drink, though this is disputed.[8] The widening of horizons, the enhancement of the value of life, the enrichment of thought, are incalculably valuable contributions. "The teachings of the missionaries gave to a life bounded by the narrow calls of nature, a value which lifted it to the infinite and eternal. The savage found himself some one, indeed, amid the forces he had feared, something beneath the sky and its changes, something in the face of the volcano, something amid the ebb and flow of external nature, and the ebb and flow of his own passions. He was lord of all in the new light." [9]

The friars deserve praise for their magnificent conceptions in church and convent building, and their equally fine judgment in selecting locations. Almost without exception one may see the massive white stone church, far and away the finest building, and on the choicest location, in every town in the archipelago. Religion was placed at the center of the city, as they meant to place it at the center of life. The labor and the material alike were persuaded, and if necessary, forced from the Filipinos, it is true, but this was not a violation of the ethics of that day, when the issue of enslaving a subject race had not been raised anywhere in the world.

The friars share the glory, too, for the hundreds of miles

[7] David P. Barrows, *Asia*, November, 1921, p. 947.
[8] Le Roy "Philippine Life in Town and Country," p. 145.
[9] *Catholic World*, January, 1899, p. 538.

of good roads and the hundreds of substantial bridges which span the treacherous streams. They taught the Filipinos how to make bricks and how to build stone houses. Immense was their value to the Islands in the transfer of animals and plants to the Philippines from Spain and Mexico. Their successors are right in saying: "It was also the zeal of the priests that taught the people a better way of cultivating cane and making sugar, and how to prepare indigo for the market, bringing both industries to where we find them to-day. In the same way is due to them the commercial development of cotton weaving in Iloilo and other industries—not only in the beginning, but right along down to the present time."

The magnificent meteorological work of the Jesuits, pursued for centuries, has saved untold millions of dollars and thousands of lives from the fearful typhoons. It is this that has made seas which were once treacherous, comparatively safe for navigation.

The oldest university under the American flag to-day is not Harvard, but Santo Tomas in Manila. It was established in 1611 (nine years before the Pilgrims reached Plymouth Rock), and became a university in 1644. The Jesuit college of San Jose (now merged with Santo Tomas) had its first beginnings even earlier (1601). The college of San Juan de Letran was established only four years after Harvard (1640). Elementary schools, too, were established in nearly every convent. They were inadequate, it is true, compared with the present excellent school system, but they were better than Spain established anywhere in America, and compare favorably with the schools of Spain of the same period. "All over the Islands one may find scores of men who are more familiar with Latin than the ordinary university-trained man in the United States. In dress, in architecture, and in some degree in art and science, the Filipino people are touched with the spirit of the modern world in which we live," is the tribute of a Protestant missionary.[10] All through the islands there grew up an aristocracy of those who had been trained in Spanish schools, who spoke the Spanish language in exquisite perfection, who pos-

[10] Methodist Episcopal Report 1903.

sessed a breeding which is the admiration of cultivated foreigners, who appreciated the best music, who loved art and poetry. This is largely to the credit of the Spanish friars.

Add to this the heroism with which the Spanish clergy led in battles against Moros and foreign invaders, the sacrifices and exposure which they suffered for their faith, the martyrdoms . . . who but a bigot can deny that these were men led of God, pioneers of tremendous effectiveness, partly in spite of their fanaticism, partly because of it; men who burned with the passion of Francis Xavier, and who succeeded where Xavier failed. The *Catholic World* challenges Protestantism with this sweeping statement:

"When all is said, the success of the Church in the Philippines is as great as the circumstances would permit, and infinitely greater than Protestantism or any other religion has made in any other mission field." [11]

Many will feel that the case for the friars has been overstated. Whether American or English missionaries would have done better is now beside the question. It is with the Spanish soldiery and the Spanish civilians that the friars must be compared, and against that background the greatest of the early friars shine like stars of the first magnitude.

Sheer ability, coupled with the favor of King and Pope, raised the friars to enormous power. They were the only people who understood both Spanish and the native dialects—a vastly important factor in maintaining their control, for they were the intermediaries in every transaction between government and people, and could tell either side what they chose. It was a perfect situation for the use of casuistry. The friars determined who should govern and who should be deposed. They achieved in the Philippines what Rome desired but never realized to quite the same extent elsewhere, an era of peace based upon unquestioning obedience. St. Augustine's "City of God" was almost a realized fact. The Philippines had become a paradise for friars and Spaniards (if only they had known how to live in paradise). But paradises always have their serpents.

[11] *Catholic World,* October, 1898, p. 122.

Three serpents lurked in this Garden of Eden.

The first tempted the friars. They were human, they were in the tropics, they had absolute power, their lives were monotonous, they were celibates, they were twenty thousand miles from the eye of Europe. The inevitable happened. Men who had meant to be heroes found themselves enmeshed in immorality. They resorted to casuistry to condone their sins. Gradually a new type of priesthood began to arrive from Spain, which had heard of the moral laxity of the clergy, and secretly longed for it.

Then the stern poverty of the early friars gradually gave way to more comfortable conditions, and these to something closely resembling luxury. The early lofty purity of the friars was compromised; they began to find themselves defending privilege. Opulence attracted a class of priests from Spain who loved ease and power, and repelled those who sought hardship and poverty.

The second serpent was jealousy, quickly developing into conflict. This unhappily began almost at once. There is nothing more unlovely than Christians quarreling for a chance to do missionary work, yet Protestants, Catholics and heathen seem to fall alike before that temptation.

"Five years after the founding of Manila, the city and environs were infested with niggardly mendicant friars, whose slothful habits placed their supercilious countrymen in ridicule before the natives. They were tolerated but a short time in the Islands . . . because the Bishop was highly jealous of all competition against the Augustinian order to which he belonged." [12] Thus early, strife arose between the orders. It became impossible to know which side of a controversy was nearer right, for both sides were so patently selfish. Nothing could have been more lamentable than this sinking of the only force which was holding up the ideals of Spain. Energy which had at first been expended in herculean deeds, now turned upon itself in disgraceful controversy. The great machine became more and more out of order, knocking against itself, and progress gradually slowed down.

[12] Foreman "The Philippine Islands," p. 55.

An Inquisition was established in 1583, consisting of a "commissary" and his detectives who can act upon authority of their chief without telling anybody why they act, or consulting with the civil authorities. It was a master stroke for the Dominicans, who now stole supreme control from the Augustinians. All the inquisitors up to the year 1660 were Dominican friars, who glorified their society at the expense of all others.

In 1768 the Jesuits had so angered the other orders and the government that they were expelled from the Islands, not to return for nearly a hundred years.

"On another occasion the members of the Recoleto friars disagreed among themselves to such an extent that a number of them, composed of Spaniards from the province of Castile, seceded from the main body and removed to the monastery of Bagumbayan. Both sides appealed the matter to Madrid, but when the decision rendered was received in Manila, the friars, who had taken up their residence at Bagumbayan, refused to move out of the monastery, as they were ordered to do by the Spanish court. The governor thereupon proceeded to bombard the monastery, and kept it up until they capitulated and moved away." [13]

Running along parallel with these disputes there appears every few years another. About one third of the archbishops sent to the Philippines are not members of any of the orders, but are known as "secular priests." A member of a friar order is in an embarrassing position—he must be under the archbishop, and at the same time must submit to his own order. "No man can serve two masters." Intrigue, suspicion, and gossip are the rule, complicating the other quarrels until each order seems at times the enemy of every other. The Roman Catholic friar orders, though all Catholic in name, have never enjoyed the harmony of the present-day Protestant bodies in the Philippines.

Added to the troubles between the ecclesiastics is the ever-recurring conflict which arises from the effort of the state to tear itself free from the never-relaxing talons of the church.

[13] Census of the Philippine Islands 1903, Vol. I, p. 343.

Sometimes the state is wrong, sometimes it is right; but, right or wrong, the state *always* loses, learns a terrible lesson, and finally submits to the yoke once more. A few of the more notorious of these quarrels must suffice to illustrate incidents which would fill volumes.

We find Domingo de Salazar, first Bishop of Manila (1581) stoutly condemning the greed of Spanish officials, the forced labor of the Filipinos, and the unjust taxation. The Spanish governor (Gomez Perez Das Mariñas) bitterly complains of this interference with the government. But the Spanish court has more confidence in the unselfish motives of the clergy than in its own officials. Five years later Father Sanchez goes to Spain and appears before King Philip II in person to plead for reforms, gaining some excellent points and incidentally enormously enhancing the power of the clergy.

Sixty years pass. The righteousness of the friars is now not quite so clear. Nava, a Spanish soldier, kills a girl and flees to an Augustinian convent for refuge. The governor (Corcuera) takes the murderer from the convent by force and hangs him. The archbishop excommunicates the governor and the governor imprisons the archbishop. The archbishop has the last laugh, for the governor later spends several years behind prison walls.

In 1668 Governor Diego Salcedo has some disagreements with the friars and with the archbishop. The provincial head of the Franciscans and other members of the religious orders, certain army officers, *regidores,* and merchants, form a conspiracy. One night, while the governor is asleep, the conspirators enter his room, and, before he is aware of their object, he is securely handcuffed and taken to a monastery, where he is put in a cell and made secure with a heavy chain.[14] Meanwhile he is denounced before the Inquisition, and after many months the order comes for him to be deported to Mexico for trial by the Commissary of the Inquisition. The governor's long imprisonment has undermined his health, and he dies at sea on the way to Mexico. The Augustinians and

[14] Census of the Philippine Islands 1903, Vol. I, p. 343.

Jesuits defend him, while the Dominicans and Franciscans seek to prove him worthy of punishment.

Ten years later another Governor-General, Juan de Vargas, expels the archbishop, Felipe Pardo, for disobeying commands. The Spanish crowd upholds the archbishop; a new governor comes from Spain and Vargas spends four years in confined meditation upon the folly of opposing the church.

In 1719 Governor Bustamente arouses the anger of the friars, who start a rebellion and engineer his death at the hands of a mob on the palace stairs. The crime is never punished.[15] "The close relationship of the Church and State, while it imposed a duty on the Spanish Crown to support and favor religion and religious efforts in every way, was unable to prevent the frequent unseemly strife that was continually arising between the agents of the two estates. At times the friars were opposed to the combined forces of the Jesuits, secular ecclesiastical officials, and civil and military authorities; at times all the ecclesiastical units were united against the government, who might also be opposed by the *oidores* of the *Audiencia;* and almost every other possible combination occurred at one time or another."

Suddenly, in the midst of this unwise internecine strife, the Spaniards awaken to the fact that another serpent has been at work in the garden, and that they must unite or perish at the hands of the Filipinos. It is the spirit of the Reformation, with its doctrine of the rights of individual conscience, and its passion for freedom. In this far-off corner of the world dim echoes of that gigantic somersault in human thought are occasionally heard. It sounds sweet to the ears of thousands who feel the pressure of a despotism which lacks imagination and sympathy.

There have, to be sure, been uprisings from the beginning, as there always will be in despotic lands, but during the first three centuries they are of comparatively little importance. Magellan is the first to learn that the Filipinos can strike back—it costs him his life. Exactly one hundred years later (1621), the heavy taxes and forced labor become too oppressive

[15] Robertson, *Catholic Historical Review,* Vol. III, p. 380.

to be borne, and Bohol rises in revolt. The defeated rebels flee to Leyte, where their leader, Bancao, is killed. Twenty-five years later Summoroy, in neighboring Samar, rises against the forced labor which the Spaniards practice in shipyards. In many parts of Luzon and Mindanao, forced labor and heavy taxation meet with armed resistance.

In 1660 one thousand of the inhabitants of Pampanga refuse to endure the merciless treatment of those who compel them to cut timber for ships, and only astute diplomacy quells the rebellion. The same year (1660) rebels near Vigan, Ilocos Sur, under the leader Manzano cut down eight hundred of their fellow-countrymen before they are defeated. In 1750 Boholanos under Dagohoy revolt once more as a result of a dispute over the burial of a man by a priest. Three thousand people migrate to the mountains and maintain an independent government for thirty-five years.

In 1762 the British, at war with Spain, attack Manila. Pangasinan, supposing this to be her opportunity to throw off the galling Spanish yoke, revolts—and ten thousand Filipinos perish in battle, while many die of hunger in the terrible punishment which Simon de Anda y Salazar inflicts upon them. In Ilocos a revolt, which had been quelled only a few months before, again flares up, under an Ilocano, Diego de Silan, who succeeds in capturing a number of friars. Somehow the friars compass his assassination, and his wife continues the revolt until she too is captured—and forthwith executed.

But all this has been nothing more than reflex action to unusual pain, ripples which disturb the general calm. The idea which ultimately crystallizes into deep and irresistible conviction can be traced, astonishingly enough, to the conquest of Spain in 1808, by Napoleon Bonaparte, and the dethronement of the despot Ferdinand VII. A very humble Cortes (as the Spanish legislative body is called) in a moment of contrition, wishing to show Napoleon and heaven how to be liberal, offered the new liberal constitution of 1812 sent a thrill through every to admit Filipinos into its representation. The publication of Filipino breast . . . for two brief years. The thrill suddenly turned to disgust. Ferdinand VII came back to the

throne in 1814, abolished the constitution, and renewed the Inquisition. The immediate effect in the Philippines was a revolt in Ilocos Norte, in which churches were burned and many of the wealthy people robbed and killed.

Six years later (1820) the constitution was renewed and four Filipinos went to sit in the Spanish Cortes. In 1837 the fickle Cortes again excluded Filipinos. It was toying with the most sacred flame in human hearts. Better for Spain if she had never given the Filipinos that taste of representation. He who once eats of the fruits of democracy shall never be satisfied with tyranny again. The ancient edifice of benevolent autocracy was beginning to tremble. Even then there were prophets who foresaw that Spain could not always enjoy her Eden, unmolested.

ABUSES IN THE FRIAR SYSTEM

From this point the plot thickens, and events move swiftly to their climax. Before we enter upon them we must have patience to look into the heart of the friar system and examine what were the abuses against which the Filipinos were ere long to revolt.

"The student must frankly premise that abuses were sure to arise among associations of men into whose hands was entrusted power of so colossal a nature as that given to the religious orders. History cannot disprove the fact that in the Philippines the evils which befell the Islands during the Spanish administration arose in part from unbridled power." [16] The power over the souls of men is always an awful and perilous responsibility, but when exerted over an ignorant, subject, and superstitious people, and when bulwarked by the force of law and armies, it becomes a source of such temptation that the majority of men cannot resist it.

"Ambition, both corporative and personal, urged the friars forward, but after they had become firmly established in the land, that ambition too often took on a material tinge from which the purely religious suffered grievously—a by no means

[16] Robertson, *Catholic Historical Review*, Vol. III, p. 380.

unnatural fault for any body of men to fall into, and especially men situated as were the friars of the Philippines. Accordingly they are found doing the very things that they condemned in others. Coming in time to look upon the Philippines as peculiarly their own, they resented any interference from outside their ranks, whether from the secular clergy or from the government. Hostile to change in the *status quo,* they became a bar to progress and the Philippines lagged lamentably behind the rest of the world." [17]

This power increased with the passing of time. The powers of the inquisition were finally transferred to the bishops and vicars. All cases which could by any stretch of language be called matters involving faith were tried in ecclesiastical courts, which fell into the same abuses of power that the inquisition had committed, providing indeed nothing less than "inquisitorial tribunals with the same authority which former tribunals had exercised, of inflicting punishments spiritual as well as corporeal." Pope and Spanish monarch alike at length had to take action. In 1835 the Spanish Government abolished the local church tribunals, which they found "depriving accused persons of the means of defense, keeping from them the names of the persons testifying against them."

"Among the complaints made by Viana occurs one commonly brought against the friars, namely, that they did all they could to prevent the natives from learning Spanish. The purpose of this was alleged to be to keep them in ignorance so that their own work among the Indians (Filipinos) could not be investigated. Thus the friars were said to be able to evade the enforcement of the laws and to continue their despotism. Viana complained that 'they mock at the zeal of the governor, of the archbishop, of the fiscal, . . . and as these officials and the ministers of the audiencia are seldom united . . . because the religious orders do not neglect to mislead some of them, the latter are always sure of victory.' " [18]

[17] Robertson, *Catholic Historical Review*, Vol. III, p. 318.

[18] "Viana to Carlos III, May 1, 1767," in Blair and Robertson, *op. cit.*, L. 121-22, quoted by Charles H. Cunningham in *The American Journal of Theology*, Vol. XXII, No. 2.

"The French scientist, Le Gentil, who spent two years in the Islands (1767-68), returned with the same hostile criticism of 'the power and influence enjoyed by the religious orders in the Philippines; . . . masters of the provinces, they govern there, one might say, as sovereigns,' he writes; 'they are so absolute that no Spaniard dares to establish himself there, . . . they are more absolute than the King himself.' He also accused them of refusing to enforce the royal decrees which ordered that Indian children must be taught the Castilian language, thus keeping the Indians in bondage and preventing the court from ascertaining the true state of affairs in the provinces." [19]

Ramon Reyes Lal said: "These orders, presenting the united front of a corporation, were extremely powerful and practically unassailable. When arrayed against an individual, it always resulted in his defeat; that is, his expulsion or imprisonment. They practically had their own way in all things and under all circumstances. Nothing could withstand them, for to attack one friar was to attack the whole order. Thus, much injustice was occasioned. I have known a highly respectable man, possessed of great wealth, cheated out of house and home—yes, his very liberty—through the intrigues of a friar that desired to enrich his order. Such societies are a cancer in the body politic, a constant enemy to good government, a menace to justice, and a foe to liberty." [20]

Along with the power of the friars grew their wealth. Through their influence as priests and through the courts they obtained possession of vast estates. Manrique Lallave, an ex-Dominican friar, placed the value of the friar lands in 1872 at "£11,000,000 or more." When the revolution finally came upon them in 1898 the Dominicans were in possession of 58,000 hectares, the Augustinians of 60,000, the Recollects of 35,000 including the great estate of Imus in Cavite. The total estates in friar hands were 391,000 hectares, or one tenth of the cultivated lands of the Philippines—and the best tenth.

[19] Le Gentil, "Voyage dans la mer de l'Inde," II, 183-91, quoted by Cunningham in *The American Journal of Theology*, Vol. XXII, No. 2.
[20] Quoted in "Letter from the Secretary of War," 1901, p. 32.

It was very rarely that the friars lived on these estates. They collected low rentals from their tenants, and the estates did not net them more than three or four per cent, on an average, of the value of the properties. But they had no interest to reckon on their investment, for the properties had been secured for nothing, and were constantly growing in value. In addition to their rentals, the friars received a franc and a half per capita out of the taxation levied by the government. They had a wealth of power which well might have excited the jealousy of czars and pharaohs, for they ruled in the realm of religion, economics, intellect and government.

A prophet might have heard the rumbling of a new spirit approaching to unseat these despots from their thrones. The friars themselves heard it, and trembled. Every advocate of liberty they ruthlessly killed or exiled. Thus they postponed, but they could not prevent, the evil day.

The madness and suspicion of the friars are nowhere better illustrated than in their treatment of Apolinario de la Cruz in 1840-41. He had been a lay brother of the hospital convent of San Juan de Dios in Manila, where he conceived the idea of establishing an altar society of his own, ascribed to St. Joseph and called the "Cofradia de San Jose." It became so popular that it cut into the income of neighboring parishes and the pious founder was denounced as plotting rebellion. Several thousand persons were by this time members of the new society. Since they could no longer conduct their exercises in Lukban (the home-town of de la Cruz), they went to a nearby *barrio*. The local militia attacked them but were repulsed. Soldiers from Manila came, and on All Saints' Day overwhelmed the new society in the mountains of Tayabas, killing more than eight hundred including old men and children. Brother Apolinario escaped but was captured, shot, and quartered. His head was hung in a cage at the entrance to the town of Lukban on the Majayjay road.[21] During the course of this new movement there were doubtless extravagances such as usually appear

[21] Austin Craig, "Forty Famous Filipinos," p. 33.

among ignorant, undisciplined people. De la Cruz (it is reported), posed as a new Christ among the Filipinos.[22] He might more accurately have posed as a John the Baptist, for such he proved to be.

[22] Le Roy, "Philippine Life in Town and Country," p. 129.

Chapter VII

THE SPANISH REGIME—THE LAST THIRTY YEARS 1868–1898

The years 1868 to 1872 mark the beginning of the new Philippines. What went before was sheet lightning. Now the storm broke. Three important events came close together:

1. The first ship sailed through the Suez Canal directly from Barcelona to Manila. Thenceforth the Philippines were to be in close communication with the home country, and no longer needed to look to Mexico for leadership. This bond was completed by the laying of cables connecting the Philippines by wire with the rest of the world. The Islands were shaken from slumber and pulsated with the heartbeats of Western civilization. They learned what it meant to yearn for self-expression, for nationalism, for liberty. The Oriental contentment with despotism crumbled before the Occidental passion for democracy.

2. The Jesuits (who had been expelled in 1768) were permitted to return to the Philippines, on condition that they would own no *haciendas,* and that they would serve only as teachers or as missionaries to the wild tribes. (This restriction was made because the Jesuits, prior to their expulsion, had proven altogether too acquisitive to please the other orders, "possessing several times over, the amount of property held by the friar orders all taken together." It was valued at £320,000. The new restrictions under which they came back to the Philippines, have proven a blessing in disguise by saving the Jesuits from avariciousness, and focusing their immense energies upon intellectual and spiritual achievements.) They arrived in 1859 and were assigned to the difficult and dangerous island of Mindanao. The Recollects, who had been in charge

of churches in Mindanao, were placated by being given much better parishes in Cavite. The Filipino priests who had occupied the Cavite parishes were neither consulted nor placated. This set aflame an ancient smoldering grievance. The Filipino priests had always claimed that according to the Treaty of Trent no member of an order had a right to act in a local church as parish priest. The friars, while admitting this to be true technically, had always claimed that there were not enough competent Filipino secular priests for the churches, and that the friars were forced to help out. The Cavite injustice was without any such excuse. It was flagrant racial favoritism. Intense indignation swept over the Islands and Filipino priests and laymen muttered under their breath what they dared not say aloud. The safety valve did not for a time blow off only because it was tied down; suddenly Destiny untied it.

3. Spain threw Queen Isabella from her throne and became a republic, for four brief years. For the Philippines those four years were more significant than the entire preceding century had been. Radical officials arrived in Manila, with new ideas of freedom, equality, and democracy. They refused to kiss the friars' hands, did not hesitate to criticize the autocracy and immorality of the clergy.[1] Carlos de la Torre, the new Governor-General, not only tolerated ideas of religious liberty but did what he could to implant them. His leading ambition was that under his rule "individual rights" might "be proclaimed in the Philippines." Upon the celebration of the adoption of the new Spanish constitution in 1869, processions in honor of liberty were seen for the first time in the memory of the Filipino people.

THE NEW PHILIPPINES

For the first time in Filipino history it became safe to complain. The gag had been cut from Filipino lips; they ventured to speak aloud—and neither the friars replied nor the heavens struck them dead with lightning. They gathered courage until all the Islands were seething with a rebellion of

[1] Blair and Robertson, Vol. LII, p. 118.

words. Every ancient grievance now received an airing. They recalled how they had been forced to build ships, roads, churches, and convents, without remuneration. They had been robbed of their lands by deception and by force. For a man to go to court against the friars meant certain ruin. No wife or daughter was safe from the brutal licentiousness of the priesthood. The friars were already rolling in wealth; yet they were constantly raising the rents. Even the poorest could not be married until they paid huge fees, and thousands of decent people had to forego the sacrament of matrimony because they already had been robbed of their last cent. Before they could bury their dead many people had to go into the streets and beg for help to pay the burial fees.[2] Now even the Filipino priests were being pushed out of their churches. Evidently the friars meant never to give Filipinos a real opportunity but to grind them down forever.

The Rev. James Burgus, D.D., a Filipino priest in the Cathedral in Manila, "an eminent clergyman and notable educator, the most popular professor in the University and under favorable consideration for high preferment in the Church" made an especially strong plea for the dispossessed priests in Cavite. Padre Mariano Gomez, an old man, noted for his charities, was equally outspoken in his condemnation of the injustice.

The friars, no longer in control of the government, ground their teeth in impotent rage, kept up a secret system of espionage, and censored every letter they could get hold of, awaiting their inning. It soon came. The liberals lost control of the Philippines. Rafael de Izquierdo, reactionary, harsh, proud, and bitterly opposed to free institutions, became governor-general. The feeble Spanish republic had come to an end in the Philippines even before it did in Spain.

The friars were swift to wreak vengeance. Their pretext

[2] This is a common practice yet in some parts of the Islands. "No priest will perform a burial service until he receives his fees and it is no uncommon thing to see children carrying a corpse about the street begging centavos to give it a decent burial. A girl wanted to bury her mother. The priest refused, without pay. At last after hours of begging she got money from a man *only by binding herself to work for him as his slave for seven years.*" *Missions,* '04, p. 146.

MATIAS CUADRA
The First Moro Pastor

DATU PIANG
Chief of Cotabato Valley

A GROUP OF MORO CHIEFS OR DATOS

THE PASIG RIVER IN MANILA

FAMOUS SCENE ON CALLE REAL INTRAMUROS,
MANILA, ILLUSTRATING SPANISH ARCHITECTURE

was a small mutiny of soldiers and arsenal employes in Cavite, on the evening of January 20, 1872. It is widely charged that the friars themselves "framed" the mutiny. Whether or not they did so, the Filipino people believed they did, and the effect was the same.[3]

The friars now brought forth the letters they had been opening during the previous year, and the government made wholesale arrests. Dr. Jose Burgus (a Spanish-Filipino), Father Mariano Gomez (a pure Filipino) and Father Jacinto Zamora (a Chinese-Filipino) were tried and garroted.[4] The friars "are said to have paid a large sum for their condemnation." [5] Whether Dr. Burgus and Father Gomez were implicated in any kind of plot it is impossible to be sure. That the killing of Father Zamora was a case of mistaken identity, seems certain.[6] The word "powder," found in one of his letters, was given a dangerous significance. The evidence against them all was so doubtful that the Roman Catholic Church refused to degrade any of them. The Archbishop, refusing to believe in their guilt, permitted them to wear their priestly robes to the scaffold. "The trial was a farce, the informer was garroted just when he was on the point of complaining that he was not receiving the pardon and payment which he had been promised for his services in convicting others. The whole affair had an ugly look, and the way it was hushed up did not aid the confidence of the people in the justice of the proceedings." [7]

That execution on the field of Bagumbayan on February 17, 1872, was one of the crucial events in Filipino history. It produced exactly the effect the friars had not sought. It drew the hearts of a hitherto divided and motley people together about their martyred priests. One may see pictures of these three heroes in thousands of Filipino homes. At the moment

[3] Foreman, "The Philippine Islands," p. 697.
[4] The garrote is one of those unspeakable instruments of torture which survived from inquisition days. A screw is slowly turned into the neck until the vertebrae are dislocated.
[5] Letter from Secretary of War, Washington, Government Printing Office, 1901, p. 80.
[6] For the aftermath of the execution of Zamora see Chapter XVIII.
[7] Austin Craig, "Lineage, Life and Labors of Jose Rizal," p. 83.

of their death they were reincarnated as the "Filipino Cause." This was the conception day of a new nation.[8]

The other alleged ringleaders of the Cavite uprising were executed, while numbers of supposed accomplices were deported to Guam. These included Don Joaquin Pardo de Tavera, father of the eminent scholar Dr. T. H. Pardo de Tavera, Don Antonio Regidor, Don Pedro Carillo, Don Jose Basa and Don Maximo Molo Paterno, father of Pedro Paterno.[9] The Philippines were placed under military law, and remained so for many years. Suspects became so numerous that the government resorted to wholesale deportations to the Ladrones, to the Carolines, to Mindanao, to Jolo, to Puerta Princesa, to Balabac, to Ceuta, to the Chaferinas, to Fernando Po and to Africa.

The most romantic pages in Philippine history are bound up with these exiles. For the most part they were pure Spaniards or Spanish mestizos, though born in the Philippines; and had relatives in the homeland.[10] Nothing was more natural, therefore, than that they should seek the first opportunity to escape and go to Spain. The Spanish governors of these places of exile, having no interest in the suspicions of the friars in the Philippines, winked while passing ships spirited their prisoners away. Colonies of exiles grew up, especially in Barcelona and Madrid, but also in Paris, London, Berlin, Singapore, and Hongkong.

Most of them became Masons. They urged their sons and relatives to come to Europe for an education. These hot-headed young men, stung by injustices done their exiled relatives, began to feel themselves bearers of a great mission for their native land. They were away from home, desperately homesick, in the most receptive possible mood to learn from

[8] Fifteen years later Rizal dedicated his great novel "El Filibusterismo" to these three priests, saying:

"The church by refusing to degrade you has placed in doubt the crime that has been imputed to you; the government by surrounding your trial with mystery and shadows causes the belief that there is some error, committed in false moments; and all the Philippines, by worshipping your memory and calling you martyrs, in no sense recognized your culpability."

[9] Quoted in Chapter II.

[10] But few of the pure Filipinos were as yet "radical"; and if they were there was a cheaper way to dispose of them.

the spirit of Europe an ardent patriotism such as they had not felt while in the Islands. Behind the closed doors of Masonic halls things were said and planned which would have been suicidal in the Philippines.

Spanish and Portuguese Masonry had become common in the Far East. It was first introduced into the Philippines at Cavite, in 1860, under the name "Luz Filipina." Liberal Spaniards and Filipino propagandists in an Independent Grand Lodge in Barcelona directed the organization of lodges in Filipino towns. In Manila many of the wealthy Filipinos were admitted to the Masonic order called "C. Cadosh y Cía." At first confined largely to Spanish liberals in a few centers, Masonry increased rapidly after 1886 and became so active and important that "all secret organizations" were forbidden in 1888. In the Philippines no man dared speak his mind. Dark emissaries of the suspicious government shadowed men with or without cause. In that noxious atmosphere "boot-lickers" and informers throve, while free spirits longed for a better day.

Men of principle, if they could afford to do so, went to Spain where they might speak their minds with less peril. One of these men, Graciano Lopez Jaena, started a most important organ called "La Solidaridad," in Barcelona in 1889. A few months later it was taken over by the gifted Marcelo H. del Pilar, who continued it in Madrid until 1895.[11] In the beginning del Pilar advocated making the Philippines a province of Spain with all the rights of Spaniards. This he hoped liberal Spaniards might achieve by peaceful means. As months passed he became convinced that nothing would bring the Filipinos their rights save resistance. The liberal government in Spain seemed on the wane. The wealthy classes in the Philippines, too, seemed well satisfied with their present lot. Del Pilar decided to come home and appeal to the masses of his countrymen. While on the way to the Philippines in 1896 he died without having seen the revolution which broke out that same year.

[11] Pilar had worked ardently for reforms during the days of the liberal Governor-General Terrero, but when in 1889 General Weyler (of bloody fame in Cuba) became Governor-General of the Philippines, Del Pilar fled to Spain.

JOSE RIZAL

A leading contributor to Del Pilar's "La Solidaridad" was Jose Rizal, the greatest Filipino (and the greatest Malay) of the nineteenth century. Lacking the practical mind of Del Pilar he saw with the eyes of a prophet. He had no sympathy with the agitators of immediate revolution. He believed that his country needed to deserve better things by rising in moral and spiritual tone. His diagnosis of the situation in the Philippines is well set forth in one of his articles in "La Solidaridad." The Filipino says Rizal has "all the meekness, all the tenacity, and all the ferocity of his carabao." At last "the spirit of the nation has been aroused, and a common misfortune, a common debasement, has united all the inhabitants of the Islands. A numerous enlightened class now exists within and without the Islands, a class created and continually augmented by the stupidity of certain governing powers, which force the inhabitants to leave the country to secure education abroad; and it is maintained and continues its struggle, thanks to the provocations and espionage it endures. This class, whose number is cumulatively increasing, is in constant communication with the rest of the Islands, and if to-day it constitutes only the brain of the country, in a few years it will form the whole nervous system, and manifest its existence in all its acts . . . This people no longer has confidence in its former protectors, now its exploiters and executioners. The masks have fallen. It has seen that the love and piety of the past has come to resemble the devotion of a nurse who, unable to live elsewhere, desires eternal infancy, eternal weakness for the child, in order to go on drawing her wages and existing at its expense; it has seen, not only that she does not nourish it to make it grow, but that she poisons it to stem its growth . . . a regime of continual terror and uncertainty disturbs the mind, a regime worse than a period of disorder, for the fears that the imagination conjures up are generally greater than the reality . . . every one points out with the finger the persons who are causing the trouble, yet no one dares lay hands upon them. . . . The batteries are gradually becoming charged

and if prudence of the government does not provide an outlet for the currents that are accumulating, some day the spark will be generated." [12]

It was not these articles, but two great books, *"Noli Me Tangere"* and *"El Filibusterismo,"* which stirred all Spain, and raised Rizal to the unique pinnacle in Philippine history which he will hold forever. There is no nobler entrance into the soul of the Filipino people than through the doorway of those two books; into them is poured all the art of a great genius.

Rizal wrote to a friend: *"Noli Me Tangere,* a phrase taken from the gospel of St. Luke, means 'Do not touch me.' The book contains things which hitherto nobody has dared to say among us, things so delicate that nobody can touch them. I have, on my part, attempted to do what no one else has wanted to do. I have endeavored to answer the calumnies that have for centuries been heaped upon us and our country; I have described social conditions, life, our beliefs, our hopes, our desires, our grievances, our resentments; I have unmasked hypocrisy which, under the guise of religion, came to our country to impoverish and make beasts of us; I have distinguished true religion from the false, from superstition, from the religion that makes commerce with the Holy Word in order to enrich itself, that attempts to make us believe superstitions which would make Catholicism ashamed if it ever learned of them. I have revealed what was hidden behind the glittering, deceitful words of our government; I have laid open to our countrymen our errors, our vices, our guilty, cowardly acquiescence in these miserable conditions.

"Where I have found virtue I have proclaimed it loudly in order to render it homage, and if I have not wept in relating our misfortunes, I have, on the other hand, laughed, because nobody will be found willing to weep with me over the misfortunes of my country, and laughter has always served well to hide suffering. The facts I have related in it are true; I can prove them. My book will have defects (yes, it has them)

[12] Austin Craig, in "The Philippines a Century Hence," has collected some of the contributions of Rizal in English.

from an esthetic point of view, that I do not deny, but nobody will be able to dispute the impartiality of what I relate." [13]

That Rizal was a genius is everywere acknowledged. "It was his own gifts, and not fortuitous circumstances that made him stand forth conspicuous and alone . . ." His versatility was almost incredible: a physician and oculist, a painter, a sculptor; he spoke fluently in Spanish, French, English, German, Dutch, Danish, and Cantonese, as well as in Tagalog and Visayan and "felt at home in fourteen languages"; he took honors and received special mention at Madrid, in Latin, Greek, and Hebrew; he was a poet, essayist, historian and novelist—in the last towering among the greatest writers in the Spanish tongue. William Dean Howells pronounced *"Noli Me Tangere"* the greatest book written in any language in fifty years.

These two novels were execrated by the friars—and thereby advertised. Everybody longed to read them, and those who succeeded in securing copies pronounced them wonderfully faithful pictures of the times. The books were brought into the Philippines secretly and passed from family to family. When officials became suspicious and searched the houses, the books were buried in the ground, or burned. It is a proof of the remarkable unity that had been attained by the Filipinos, that Rizal's books could pass from hand to hand for months or years without a single Filipino revealing the secret in the confessional or elsewhere. The Filipino people had found their soul. For the time being that soul found its only expression in Spain. Around Del Pilar, the practical opportunist, and Rizal, the mild idealist, developed plans of every nature, such as peace-loving men in desperation will make. Rizal conceived the idea of transplanting a large colony of his countrymen to Borneo where they would be under the safe flag of England. In order to accomplish this purpose, he returned to the Philippines, knowing full well the danger he faced. Though the Spanish consul in Hongkong assured him of safety in Manila, he wrote two touching letters and left them with a friend in Hongkong "to be opened after my death." Shortly after his arrival in the Philippines, he drafted the constitution for a

[13] Dr. T. H. Pardo de Tavera, "El Caracter de Rizal," p. 33.

new Philippine society called the "Liga Filipina," incorporating Masonic principles, but limited to Filipinos only. The idea was purely peaceable, seeking economic, educational, and moral progress. It was too mild for many Filipinos, as were all of Rizal's plans. The Spanish Government then took another of those false steps which go with unbridled power. It arrested Rizal and sent him into exile at Dapitan, Mindanao.

The blundering stupidity of the friars and Governor-General Despojul is difficult to understand. They did exactly the thing needed to raise the already half-worshiped Rizal to an almost unbelievable pinnacle. They had closed the mouth of the one Filipino who most stoutly stood for peace, and had seemed to make him the proof that peace was no longer possible. His tongue was silent but seven millions of imaginations heard him calling to them from his retreat to save their land from the oppressor.

"He had become the idol of his people in his exile; his ideals were the reflection of all Philippine aims and ambitions; the very name of Rizal raised their hopes to the highest pitch. Most fantastic reports were circulated concerning him. Deeds in Europe, almost amounting to miracles, were attributed to his genius. . . . He was looked to as the future regenerator of his race, capable of moving armies and navies for the cause of liberty." [14]

THE KATIPUNAN

With Rizal thus transformed in the minds of the people from a conservative into an idolized exile, the radicals had the field to themselves. They abandoned the thought of securing reform by political methods, and turned to direct action as their last recourse. The man of the hour proved to be Andres Bonifacio. He and five companions living in the same house formed what they called the "Kataaskataasang Kagalanggalang Katipunan Nang Mga Anak ng Bayan," or "The Highest and Most Respectable Association of the Sons of the People." In 1894 this small secret society suddenly expanded into the

[14] Foreman, "The Philippine Islands," p. 533.

most powerful insurrectionary body in the Islands. The "Katipunan" was modeled somewhat after Masonry, but differed radically from all previous secret societies in many respects. Instead of confining itself to the educated and the rich, it included the masses. It replaced Romanism as the religion of tens of thousands of Filipinos. Many fine ideals were taught to the neophyte as he made his way into the mysteries of the Katipunan, of which the following will serve as illustrations:

The life which is not consecrated to the cause of justice is a tree without shade, even though it may not have a poisonous root.

Good practices solely for personal benefit, and not from a desire to do good, are worthless.

The true holiness is charity, love for others, and adjusting one's acts according to the good and the reasonable.

All men are equal, regardless of the color of their skin.

One may have more than another in riches, wisdom, or beauty, but in manhood all are equal.

Always preserve a high sense of honor, for the word of an honorable man is sacred.

Waste not time; riches lost may be recovered, but time, once lost, never returns.

Defend the weak and fight the oppressor.

In life's thorny road, the man is the guide of his wife and children, and if he teaches them evil, evil will they practice.

The greatest man is not the king nor he with a high-bridged nose, nor white skin, nor the priest who represents God; but he is really noble who, born in the forest, possesses no language save his native tongue, and yet is moderate in speech and careful to uphold his dignity and his honor. This man is a patriot and knows how to defend his country.

When this country is radiant with the light of liberty and we are all united as brothers, then will the pains of the past be rewarded.

But the primary purpose of the Katipunan was to secure separation from Spain. Andres Bonifacio, its founder, was

a syndicalist, steeped in the French Revolution, and convinced that only armed revolution pointed the way to freedom in the Philippines. He and many others did much talking and plotting. Every member had to sign the constitution with blood drawn from his own veins; whence the nickname "Bloody League." Despite strict oaths of secrecy, much that was said and done was spread abroad, exaggerated and imagined. These low classes had not been schooled in keeping secrets from their wives and from the confessional. The Spaniards spread the report that the Katipunan meant to massacre the entire population, and presented as evidence an ancient emblem adopted by the Katipunan consisting of an apron, a hand holding a bloody head by the hair, and another hand grasping a still dripping dagger. Though this emblem had no such significance as the foreigners feared, their suspicion that rebellion was in the air was well founded.

At first Rizal was delighted when to his exile home came rumors of the progress of the new league. But when a secret agent from Bonifacio told him of a plot to revolt in 1896, and offered aid to Rizal in making his escape and to make him the leader of the revolt, the disillusioned exile denounced the whole plan as impossible and wrong, and refused to have anything to do with it.

The friars were getting information of the plotting and were in a state of mind bordering on insanity. One friar wrote to Spain: "The thought of what may happen to this beautiful country at any moment terrifies us, for we do not know to what point sectarian fanaticism may go, exploiting the suggestibility of this race with their weak brains, by deeds that they are heralding . . ." The friars begged, and received, more power, more police activity, more arrests. The archbishop of Manila ordered parish priests to secure all possible information regarding these "Free Masons" as the Katipuners were mistakenly called. In order to gain information the ancient methods of inquisition were employed; men were beaten, their bones were broken, they were mutilated, they were hung up by their thumbs. Families in many provinces were ordered to move to the Moro district in Mindanao, not because there was

any charge against them, but because their districts were discontented. Terrified people fled from their homes to the mountains to avoid violent deportation.

The Katipuners sent a deputation to Japan to present a petition to the Mikado, praying him to annex the Philippines; and the Mikado sent the petition, with its five thousand signatures, to the Spanish Government.[15]

While confessing to a Tondo priest (Father Mariano Gil) a woman told all she knew of the plans of the Katipunan, and secured the promise that her husband would be pardoned if he turned state's evidence. The traitor accordingly confessed that the revolution was to begin by a general slaughter of Spaniards on the night of August 20, 1896, and he gave a list of the alleged leaders.

Instantly Archbishop Bernardino Nozaleda demanded extermination by "fire, sword, and wholesale executions." But General Blanco did not wish at that moment to infuriate the Filipinos by drastic punishment. He was, indeed, in a painful situation. He had only fifteen hundred troops in the Philippines, of which seven hundred were at Manila. Most of the others were fighting the Moros. Two thousand more troops were on the way from Spain and Blanco wished to wait for them. The friars cabled the Spanish crown protesting against Blanco's "inexplicable inactivity" and requested that he be replaced by a stronger man.

On August 26, 1896, a thousand rebels made a raid on Caloocan and then fled. The first real battle took place four days later (on August 30th) at the village of San Juan del Monte near Manila. The Filipinos suffered a severe defeat. Four leaders, including Sancho Valenzuela, were captured and shot on the *Campo de Bagumbayan* (now the Luneta).

The day after the battle Don Emilio Aguinaldo, a teacher in Silan, issued a fiery proclamation, and thereafter became the "George Washington of the rebellion." From that time until the end of Blanco's term as Governor-General, the Filipinos were able to win many engagements and were gaining in strength and numbers.

[15] Foreman, "The Philippine Islands," p. 512.

The Spaniards, despite Blanco's mildness, continued their mad methods of infuriating those who had remained peaceable. In Vigan, for example, where nobody had revolted, many of the heads of the best families and those who had money were arrested, tied hand and foot, and sent to Manila lying in the hold of the vessel like packages of merchandise. At the end of the trip they were hauled out by derricks and dumped into jail.[16]

Six hundred prisoners were in the dungeons of Fort Santiago. The water leaked in during each high tide, rising to the necks of the prisoners. One day all Manila was horrified to hear that seventy of these prisoners had been drowned like rats by the high tide. The story not only gripped the imagination of the Filipinos of that day but it has sunken deep into the permanent memory of this nation, as symbolical of the reign of Spain.

As the prisons overflowed, deportations took their place. The lists of men deported at this time contain names of fathers and relatives of a very large percentage of the better people in the Philippines at the present day. During his administration Blanco deported one thousand and forty-two persons—yet he was too inactive for the friars! They wanted these men killed.[17]

By December ten thousand Spanish reënforcements had arrived. The cable which the friars had sent about Blanco resulted in his being replaced by a friend of the friars, General Camilo Polavieja, who had made a bloody reputation in Cuba. One of his first acts upon reaching Manila was the most famous and infamous in all the history of the Philippines. He shot Jose Rizal.

Just before the rebellion had broken out Governor-General Blanco had completely exonerated Rizal, and had granted him permission to go to the Island of Cuba as a physician in the Spanish army. The rebellion broke out while he was on his way from Dapitan to Manila. He sailed for Spain neverthe-

[16] *Ibid.*, p. 522.

[17] See "El Katipunan o'El Filibusterismo en las Filipinas," by Jose M. del Castillo y Jimenez, Madrid, 1897, p. 257 ff. for lists of 348 persons deported to Jolo, Puerto Princesa, Balabac, Africa, and Fernando Po.

less and had reached Suez when he was arrested. He returned to Manila, once more a prisoner, on November 3rd. His elder brother Paciano was tortured for hours, a thumbscrew crushing one hand while a pen was thrust into the other to make him sign a statement that Jose was implicated in the Katipunan. Paciano refused to sign. He was hung up by his elbows until insensible, and was cut down so ill that he could not have signed his name if he had desired; then he was carted home. He later joined the insurgent forces and won several signal victories over the Spanish.

There never was evidence of any kind against Jose Rizal, to show connection with the rebellion. All evidence, indeed, indicates that he opposed it. Nevertheless his fate was sealed. When Polavieja arrived in Manila in December the friars were sure of their quarry. The year must not end before he should perish. He was court-martialed for having organized the Liga Filipina, and for his alleged complicity in the existing rebellion. Every detail of that dramatic trial has burned itself into the souls of ten million people. It has become their most treasured memory.

He sits with arms tied, corded from elbow to elbow behind his back; a rabble is jeering and clamoring for his condemnation. The death sentence is pronounced; he goes to the Fort chapel to spend the last twenty-four hours of his life. Every true Filipino heart suffers with their martyr, as the hours drag through. Will he retract? They hope, yet fear he may —for a retraction would have saved his life to the last.

His mother and sister wait outside the Governor-General's palace to ask for pardon, but that dignitary refuses to see them. They may, however, say farewell to Rizal under the eye of the death watch. Rizal must not go near them, lest he may pass them some communication. He regrets that he has nothing to give his sister save the alcohol cooking lamp which he has been using. He adds quickly in a low tone so that the guard will not understand: "There is something inside."

It is midnight in their home before they dare examine the lamp to find what it contains. They pour out the oil and with

a hairpin pull out a tightly folded piece of paper. It contains fourteen verses, the most sacred verses ever penned on Filipino soil.

(How one wishes there had been time for Rizal to write them in English—no other man has translated, no other can translate those verses without tragic loss. One must apologize for trying it, yet not to reproduce this poem at all would be to miss the greatest single factor, beyond all comparison, in moulding the idealism of the modern Filipino youth.)

MY LAST FAREWELL

Translation of "Mi Ultimo Adios"

Farewell, adoréd sun-wooed Motherland;
Fair Pearl of Orient seas, our Eden lost!
I lay my withered life into thine hand;
And were life sweeter, bright with promise grand,
Yet for thy ransom should it pay this cost.

On battle fields, in hatred's mad embrace,
Men hesitated not, but gave their all.
Mid cypress, laurel, lily? Where the place?
The battle plain? Or martyr's cruel disgrace?
All are the same when home and country call.

I die—yet see! the skies glow overhead
Announcing day at last beyond the night!
And should you need to stain the dawn with red,
Behold my blood is for this purpose shed—
'Twill dye incarnadine thy natal light.

E'er yet my childhood changed to youth, I dreamed,
As youth will dream when vigor courses strong,
One day to see my Orient Jewel redeemed,
Her dark eyes dried, her brow no longer seamed,
Her face uplifted, smiling, freed from wrong.

Sweet vision! living hope! undying fire!
"God-speed!" this soul cries out that soon must die:
"God-speed!" Oh! just to fall and lift thee higher,
To breathe new life on thee as I expire,
And then in thy charmed arms forever lie!

If o'er my grave some day begins to grow
A slender humble flower, amid the grass,
But draw it to thy lips and I shall know,
For to my cold enshrinéd brow below,
The warmth and softness of thy breath shall pass.

Let moonlight keep the night hours white and mild,
Let Dawn come forth on fleet and shining wing,
Let winds above me whistle harsh and wild;
And if some bird be to my cross beguiled,
Then, bird, a song of peace, I beg thee, sing.

Bright sun, at whose command the rains ascend,
Bear up to heaven the bitter tears I weep.
Kind souls, who mourn for my untimely end,
On quiet nights, when praying for your friend,
Oh! for my country pray; then shall I sleep.

Pray ye for all who hopelessly have died;
For all who bore immeasurable pain;
For our poor mothers who in anguish cried;
For widows, orphans, captives racked and tried;
So shall ye surely your redemption gain.

When midnight darkness wraps the graveyard round,
And only dead men linger there with me,
Break not our rest, our mystery profound;
And should'st thou hear a hymn and zither sound,
'Tis I, dear country, I, who sing to thee!

At last when e'en my tomb is no more sought,
The place by stone or cross no more revealed,
Some man will spade me out with ne'er a thought,
And scatter all my ashes back to naught;—
My dust shall be as carpet on thy field.

Oblivion then I shall no longer fear,
Who in thine air, thy fields, thy vales, will dwell;
Clear vibrant notes shall steal upon thine ear;
With perfumes, colors, lights, and moanings drear,
I shall forever strive my faith to tell.

Land I adore, whose sadness makes me grieve;
Dear Philippines! my last farewell again!
With Thee, my kindred, friends, and all I leave,
To go where none are slaves, where none deceive,
Where faith kills not, and God alone doth reign.

Fond parents, brothers, torn from off my breast;
Friends of my youth in ruined homes who weep;
Give thanks that from this weary day I rest.
Farewell, sweet foreign lover friend, my best;
Farewell to all!—to die is but to sleep!

The "foreign friend," to whom the last stanza refers, is Josefina Bracken, whom Rizal had chosen as his wife while

in exile at Dapitan. Being a Mason he could not have an ecclesiastical marriage, yet no other was legal in Spanish times. Now through the city of Manila spreads the news that Rizal desires an ecclesiastical marriage, on the eve of his death, that his children may be legitimate. Now they say he has retracted, and has become reconciled with the church dignitaries; that the marriage ceremony has been completed.[18]

The last night drags to its weary end, and as day breaks, the martyr walks out to Bagumbayan field (now the Luneta). His arms are tied behind him; a heavy guard surrounds him. As he walks along he suddenly recalls how, nine years before, he had stood on that field with a friend and said, "I have a sort of foreboding that some sunshiny morning like this I shall be here facing a firing squad."

He does not face the squad, for the commanding officer refuses him that, as contrary to the rules, but promises that he shall not be shot in the head. The attending physician feels his pulse—it is perfectly normal. Then, as Rizal turns his back, he twists his hand beneath his shoulder to show the soldiers where to aim. One tense moment—the volley comes. With a supreme effort of the will he swings about and falls face forward so that he may receive the "shots of grace" like a soldier, not like a traitor. The circumstances of Rizal's death were so dramatically touching, his ideals were so high, his innocence so manifest, that the Filipinos were at once horrified and inspired, as by a second crucifixion. A new nation was conceived at the death of the three priests in 1872 on Bagumbayan field; the nation was born on that same field with the death of Rizal, December 30, 1896. Happy are these Islands in having as an ideal one of earth's supreme heroes. He lives today—is more truly alive than he was in 1896. He stands in the plaza of almost every village of the Philippines, beckoning, inspiring the nation for whose life he gave his own.

Having placed Rizal among the immortals, Polavieja waged a vigorous warfare against the insurrectionists. Unable to

[18] Historians differ as to whether the retraction and the marriage really took place. Original documentary proofs are lacking. See "Lineage Life and Labors of Jose Rizal," by Austin Craig, p. 243.

destroy their spirit, he vented his spleen upon the non-combatant population by barbarous tortures and wholesale executions. Night after night men and women were summoned from their homes for inspection and subjected to horrible indecencies. Men were escorted to prison and maltreated so badly that many, who were a few days later declared innocent, were maimed for life in the process of proving their innocence! [19]

Polavieja had performed his ghastly task. After a few months of unprecedented terrorism he was recalled and General Primo de Rivera became Governor. The new Governor wanted peace and offered an amnesty to all who would lay down their arms within a certain time. The Filipino leaders issued a proclamation setting forth their demands. It deserves being read with care:

1. *Expulsion of the friars.*
2. *Parliamentary representation, freedom of the press, religious toleration, administrative and economic autonomy.*
3. *Equal pay and equal treatment for Spanish and Insular civil officers.*
4. *Restoration of all friar lands to their original owners.*
5. *No more banishments.*
6. *Legal equality of all classes.*

Not freedom from Spain was their object at this time, but freedom from the oppression of foreign ecclesiastics. One of the insurgent slogans was "Long live Spain, Death to the Friars!" [20]

Pedro Alejandro Paterno, acting as the agent of the new Governor, promised the rebels to fulfil these requests. Governor Rivera's terms sounded good, for he offered to pay

[19] Some of the men well known throughout the Islands, who suffered violence at this time, are Don Agustin de la Rosa, Don Felipe Buencamino, Don Cayetano Arellano, Don Luis R. Yangco, Don Pedro Roxas, Don Doroteo Jose, Don Manuel Roxas, Dr. Paulos Zamora, Florentino Torres, T. Pardo de Tavera, Tomas del Rosario, Martin de Ocampo, Ambrosio Flores, Telesforo Chindian, Jose Zalamea, Manuel Xerxes Burgus, Dr. Bonifacio Arevalo, and Antonio Rivera, who died while being tortured. Among the prominent men who were shot were Domingo Franco, Domingo Abella, Manuel Abella, Darienzo Lerina, Jose Osorio, Francisco Roxas, Maximus Tincencio, and N. Adriano.

[20] Foreman, "The Philippine Islands," p. 528.

GENERAL EMILIO AGUINALDO WITH HIS AGED MOTHER AND SON ON THE PORCH OF THEIR HOME, KAWIT, CAVITE. THE SON IS NOW IN WEST POINT

A GROUP OF TWENTY-FIVE OF THE MOST FAMOUS FILIPINOS OF THE SPANISH PERIOD. THIS AND SIMILAR GROUPS MAY BE SEEN IN LITERALLY THOUSANDS OF FILIPINO HOMES, CONSTANT REMINDERS OF THE PRECIOUS HERITAGE WHICH HAS COME DOWN TO THIS GENERATION OF IDEALISM AND LOVE OF COUNTRY

$1,700,000 to the members of the Katipunan, and (so the rebels supposed) agreed to all the other demands they had made. The "Pact of Biac-nabato" was signed, and Aguinaldo with thirty-four other leaders sailed for Hongkong.[21]

Governor Rivera at once issued a scathing denunciation of the friars—but did not recommend their withdrawal. He was trying to reconcile two irreconcilables by taking a path midway between them, with the result that he satisfied neither. There was but one real solution—the friars would have to go.

As the Filipinos realized that they had been deceived, new insurrections began to appear in various parts of the Islands, engineered by a Filipino organization in Hongkong called "La Junta Patriotica." In Cebu 5000 rebels raided the city, while the Spaniards fled to the fort. In Northern Luzon the rebellion was again in full swing. Suddenly upon the Islands fell the next great stroke of destiny. America declared war on Spain.

POSITION OF THE FRIARS

Before we turn over to that new page we must note the precarious condition of the friars during the insurrection.

"Of the 850 municipalities into which the archipelago was divided, 670 were in the power of the monks, leaving 180 municipalities under the administration of the Jesuits and clericals of other orders.

"The friars were not only parish priests, or spiritual guides, but in effect were rulers of the municipalities; in fact the whole government of the islands rested on them. Consequently every abuse of the many which led to the revolution of 1896-1898 was charged to them by the people." [22]

It was at Imus, where the friars were collected in considerable numbers and where they held a large estate, that the insurrection started. Thirteen of the friars were captured before they could flee to Manila, and the ferocity with which

[21] The document now in the war department in Washington shows that the clauses about reforms were crossed out, but when and by whom? *Quien sabe?*
[22] 1913 Census of the Philippine Islands, Vol. I, p. 346.

they were treated shows the desperation to which the people had been driven. One of the friars was slowly cut piecemeal before a cheering multitude, another was saturated with kerosene and burned, a third was bathed in oil and fried on a bamboo stick run through the length of his body, and turned like a roasting pig over a slow fire.

It required a degree of desperation to do these things which no Protestant can comprehend, for the Filipinos had to break over the powerful inhibitions of three hundred years of superstitious, slavish obedience to the friars, upon whom, they were taught, the torture or peace of their very souls depended. It was only in unusual states of mob rage that habit and fear were overridden. This accounts for the fact that only 40 of the 1142 friars who were in the Islands in 1896 were actually killed, while somewhere between 300 and 450 [23] were held prisoners by the insurgents. The others escaped to Manila or departed from the Islands. By 1904 there were only 246 friars in the Islands.[24]

If the friars, for the most part, escaped with their lives, they suffered from all sorts of indignities and many of them must have felt that their escape was miraculous. In Olongapo they were hitched to carts and driven about like carabaos. In the Cagayan valley they were publicly beaten. In many places, too, the wrath of the Filipinos was vented upon the churches. Dr. Alice B. Condict describes what she saw in 1900 while passing through Pampanga: "The whole province had for some time been the center of a terrible insurrection. The larger buildings and churches were roofless—in most places they were complete ruins. All this destruction of ancient churches had been the work of Filipinos. These ruined edifices were a forcible illustration of the hatred these people had toward the 'Frailes.' Not a *fraile* was to be found in these inland towns and barrios; the hatred of the people of the soil made their stay there impossible." [25]

Even in 1899 under American protection, no friar dared

[23] Le Roy says 300. Devins says 443.
[24] 1913 Census of the Philippine Islands, Vol. I, p. 346.
[25] "Old Glory and the Gospel in the Philippines," p. 64 ff.

venture outside the walled city to officiate in the Manila churches. Mr. Arthur Prautch together with numerous Filipinos held Protestant services in six Roman Catholic churches in the city of Manila which had been deserted by the terrified friars. If the case had not been so conclusively proven by official records one could write pages of similar instances from almost all parts of the Islands, showing that the Island-wide rebellion was more anti-friar than anti-Spanish.

The hatred of the friars did not mean hatred of the Roman Catholic Church. To the pontificate the Filipino priests were still loyal. In Leyte, which had never had any friars, and where there had been no Jesuits for one hundred and fifty years, but where all the churches were under the Filipino clergy, there never was a break from Rome, and to this day Protestantism finds it practically impossible to gain a foothold. Where, on the other hand, the friars were particularly autocratic, the advance of other communions has been easy and rapid. The friars had become an anachronism, seeking to perpetuate a despotism which had gone out of date.

BOOK TWO

Book Two

PART IV: THE REFORMATION

Chapter VIII

AMERICA ARRIVES

There were two Spains, one sacrificial and idealistic, the other avaricious and heartless. The second Spain had gained almost complete control, not only in the Philippines, but in the American colonies as well. Spain needed a terrible lesson to save her soul. That lesson was to be the loss of all her possessions. Cuba was being treated with the same mad cruelty as the Philippines. Christian and humane people in America were fired with indignation at every new atrocity reported by their papers. At last public opinion could be held back no longer. The *Maine* sank in Havana harbor; war was on.

A Spanish fleet was known to be in the Pacific, certain to do damage unless it were destroyed. Dewey, who had been awaiting the inevitable declaration of war in Hongkong, was ordered to find the foe. He stole into Manila Bay by night and without losing a man sank the entire Spanish fleet the following morning, May 1, 1898.[1]

The newspapers screamed forth the marvelous victory the following day—and Americans searched all over Cuba to find Manila Bay! It was neither there nor in Spain nor anywhere in South America! *The Philippines came on the map for half of the people of the United States on May 2, 1898.* There was everything to learn about the Filipinos and almost nobody to do the teaching. The assumption was that they

[1] For details see Le Roy, "Americans in the Philippines," Vol. I, p. 156 ff.

must be inconsequential savages, or America would have known all about them. The history which we have related in the chapters preceding this was as a blank page to nearly every man in the United States.

The Filipinos knew just as little about America. Some of them had traveled through the United States on the way to Europe but none of them knew enough to believe her different in real spirit from the land-greedy nations across the Atlantic. *To half of the Filipinos the United States came on the map on May 1, 1898.*

What they heard from the Spaniards was what one might expect to hear from any maddened enemy. General Basilio Augusti y Davila, in a proclamation issued in Manila two days after war was declared, warned the Filipinos against "The North American people, composed of all social excrescences . . . without cohesion and without a history . . . only infamous traditions . . . with the blackguard intention of robbing us of all that means life, honor and liberty. . . . The North American seamen undertake . . . the substitution of Protestantism for the Catholic religion which you profess, to treat you as tribes refractory to civilization, to take possession of your riches . . . to kidnap those persons whom they consider useful . . . They *shall not* gratify their lustful passions at the cost of your wives' and daughters' honor . . . they *shall not* perpetrate any of the crimes inspired by their wickedness and covetousness. . . ."

The Archbishop Nozaleda added the prophecy that, if victorious, this "heterodox people, possessed by the blackest rancor and all the abject passions which heresy engenders" would raze their temples, profane the altar of the true God, rob them of their religion, and treat them as slaves.

AGUINALDO

The Spaniards were equally bitter against Aguinaldo, whom they had betrayed and whom they now feared. They tried to make the Filipinos believe that he had carried to Hongkong and used for himself, the money which was to have been given

to the Katipunan. It was therefore inevitable that General Aguinaldo and America should join hands against their common enemy. Aguinaldo was in Singapore when hostilities began and did not catch Dewey's fleet as it sailed from Hongkong. He did, however, send a proclamation to his people urging them to join with the Americans. Nineteen days later he himself arrived. For a time it looked doubtful whether Aguinaldo would be able to win the Filipinos to the American side. He proved that he had not spent the "Pact of Biac-na-bato" money for himself, but had purchased arms for the new revolution. He assured the Filipino people that "Divine Providence is about to place independence within our reach, in a manner most respectable to a free and independent people," that America's "constitution [he was thinking of the Monroe doctrine] forbids the absorption of territory outside of America."

At the same time the Spaniards were making the strongest bid they could for the Filipinos. Three days before Aguinaldo reached the rebel camp, another Filipino had arrived, sent thither by Archbishop Nozaleda, that he might offer the Filipinos autonomy, independence, *anything,* if they would help the Spaniards. This man was the secular priest Father Gregorio Aglipay, who now looms up as the most important Filipino priest in the religious history of the Islands.[2]

Aguinaldo had the better cards to play, for America was known to be helping Cuba, and *might* turn out a blessing to the Philippines, while Spain had been tried and nothing could

[2] Gregorio Aglipay y Labayen was born on May 9, 1860, in the province of Ilocos Norte. When he was sixteen years of age he had an unforgettable experience of Spanish oppression. He and his father were thrown into prison because they had not set out the number of tobacco plants demanded by the government tobacco monopoly. That they had been prevented by a drought made no difference to the authorities. Upon his release Aglipay went to Manila, and pretty largely worked his way through college. After graduating from the course in Arts and Science in the Dominican College of San Juan de Letran, he studied in the Recollect Theological Seminary in Vigan and was ordained in Manila in 1889. He was unusually apt and faithful as a student and was highly regarded by the Spanish friars.

He took no part in the uprising of 1896, but after Aguinaldo had signed the pact of Biac-na-bato, Aglipay was sent to one of the insurgent leaders named Makabulos to induce him to sign the pact. Aglipay succeeded, but proved too liberal for the friars of Tarlac where he had been priest, and only escaped arrest by fleeing to Manila, where he was given refuge by the Canon of the Cathedral.

be worse. Aguinaldo took the Filipino soldiers to the shore of Manila Bay and showed them the Filipino flag floating over the little steamers he had purchased in Hongkong. He won.

Americans have never given Aguinaldo all the credit he deserved for that triumph. If he put American purposes in the finest light he could, if he asserted what he hoped as well as what he knew, he was under great pressure. If Americans did not tell him all he told the rebels, at least they were silent and blind when they should have seen and heard what was going on.

Dewey was a great fighter, but historians agree that he was not a great administrator. He allowed things to drift when there should have been clear understandings. When someone pointed out the flag of the Filipinos floating on their boats, he said with a shrug that it was "not a flag; no government recognized *them;* they had a little bit of bunting that anybody could hoist. They called this a Filipino flag but I did not." [3] He did not take the Filipinos very seriously; "they seemed to be very young earnest boys." He knew nothing of the proclamations which were being issued broadcast, and when Aguinaldo placed the full plans for independence in his hands and asked him to forward them to the President of the United States, "this," he says, "was the first intimation, the first I had ever heard, of the independence of the Philippines. I attached so little importance to this proclamation that I did not even cable its contents to Washington, but forwarded it through the mails. I never dreamed they wanted independence." Dewey was marking time while the President of the United States sought to reach a decision as to the right thing to do.

It was a difficult decision for President McKinley to make. The high Christian attitude which he took is revealed by an interview he had with a group of clergymen on November 21, 1899, as reported in the *Christian Advocate.* Speaking to these ministers, President McKinley said:

"The truth is, I didn't want the Philippines, and when they came to us, as a gift from the gods, I did not know what to do with them. When the Spanish War broke out, Dewey was

[3] Senate Documents, Vol. 331, pp. 2229 and 2941.

at Hongkong, and I ordered him to go to Manila, and he had to; because, if defeated, he had no place to refit on that side of the globe, and if the Dons were victorious they would likely cross the Pacific and ravage our Oregon and California coasts. And so he had to destroy the Spanish fleet, and did it! But that was as far as I thought then.

"When next I realized that the Philippines had dropped into our lap, I confess I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help. I thought first we would take only Manila; then Luzon; then other islands, perhaps also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night. And one night late it came to me this way—I don't know how it was, but it came:

"(1) That we could not give them back to Spain—that we would be cowardly and dishonorable;

"(2) That we could not turn them over to France or Germany—our commercial rivals in the Orient—that would be bad business and discreditable;

"(3) That we could not leave them to themselves—they were unfit for self-government—and they would soon have anarchy and misrule over there worse than Spain's was; and

"(4) That there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace, do the very best we could by them, as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map-maker), and told him to put the Philippines on the map of the United States (pointing to a large map on the wall of his office); and there they are, and there they will stay while I am President!"

Dewey, who could not know what America was going to do, evidently judged that his wisest course was to avoid talking with the Filipinos at all until he had definite information for them. Interpreters proved exceedingly unreliable and

might give wrong impressions. This *laissez faire,* arms-length attitude, as is so clear now, was disastrous, for the Filipinos were being poisoned by rumors and distortions. All they saw were exclusive, silent officers. This was not the way friends treat each other. Had there been somebody in the Islands with authority from the President to explain the American spirit to the Filipinos, they might have disagreed with McKinley's decision that America should stay, but they would not have engaged in the dreadful war which followed. The only whites the Filipinos had known were the Spaniards, and how could they know that Americans were different, when nobody took the trouble to prove it to them, while the friars were, on the contrary, moving heavens and earth to compass a breach between the allies? The friars succeeded.

In less than three months the mystified Americans found that Aguinaldo's friendship had melted away. By July 25th Dewey cabled that the rebels had become "aggressive and even threatening."

On August 13th General Merritt took Manila and, pursuing the policy of avoiding complications, refused to allow the insurgents to share the victory. In the general confusion Aguinaldo found a way into the city and occupied Paco. In October, Otis (then in command) compelled the insurgents to leave the city. Aguinaldo was in a state of desperation. He felt that once more he had been betrayed by white men. Now America seemed to him no better than Spain. Plainly, the Filipinos thought, all white men were alike.

Meanwhile Americans had been getting their information (chiefly misinformation) about the Filipinos from the Spaniards and other foreigners in Manila, and from the double-dealing friars cooped up in the walled city. The few Americans who had lived in the Philippines had naturally mingled largely with the white population and in traveling through the provinces had always accepted the hospitality of the friars. Their opinions of the rebels were distorted by the Spanish viewpoint. What this opinion was may be seen from the following speech delivered in honor of the arrival of the two new friars, in 1898:

(Speaking to the friars) "You arrive in time; the cannibals of the forest are still there; the wild beast is in his lair; the time has come to finish with the savages; wild beasts should be exterminated; weeds should be extirpated. Destruction is the purport of war; its civilizing virtues act like the hot iron on a cancer, destroying the corrupt tendons in order to arrive at perfect health. No pardon! Destroy! Kill! . . . Execute; exterminate if necessary. Amputate the diseased member to save the body. . . ." The speaker, Rafael Comange, made such a tremendous hit with this speech that he was awarded the Grand Cross of Military Merit. This was the viewpoint which America inherited from Spain.

And so each side heard the worst of the other—and the friars astutely widened the breach in every possible manner. Their only hope of regaining control was defeat of the revolution.

They found a singular opportunity. There were in the hands of the insurgents throughout the Islands from eight to ten thousand Spanish prisoners, of whom three hundred were friars. The Vatican, receiving insistent requests from the escaped friars to urge the freedom of their captive countrymen, appealed to the President of the United States. General Otis was ordered by the President to do what he could, and he requested Aguinaldo to release the friars, but *not* (the Filipinos noted like a flash) the other Spanish prisoners. Aguinaldo of course refused; he meant to hold the friars, he said, as hostages in order to "secure from the Vatican the recognition of the Philippine clergy." The report flew over the Islands—and the Spaniards gave it wings—that America was under friar control, just as the Spanish Governors had been, and a new fear chilled the Filipinos to the bone. They knew nothing of separation of church and state, nothing of what we call religious neutrality. In their minds every state had to be for a religion, or against it. This act seemed to prove to them that America had now come out actively for the friars.

We shall run across two other striking illustrations, in a page or two, of the superiority of the highly skilled friars

over the unschooled Americans in the subtle European arts of diplomacy. It cost America many lives to learn that they could not close their eyes, as Dewey tried to do, and hope things would drift right. The friars, for reasons of their own, wanted things to go wrong and were guiding American-Filipino relations against the rocks.

We leave Manila for the moment and follow the insurgents to Malolos, where they had withdrawn after their compulsory departure from Manila. A "Constitutional Programme of the Philippine Republic" was published.

The Katipunan now entered upon the third stage (we have been following that organization from the beginning, because, as will be seen presently, it is of immense importance in tracing later religious developments.) It expanded into a sort of citizenship of the new nation, and demanded that every Filipino should join, as proof of his loyalty.

The following oath, taken upon entering the Katipunan, reveals the religious as well as the political earnestness of the organization:

"From today you will be a brother of the Katipunan; you will understand your obligation to regard with esteem the true brother of the Katipunan, because we are born in one and the same country, of one and the same people, descendants of one and the same blood and color, that is to say, sons of one common mother.

"He who desires to become a brother will be asked the following questions:

1. Do you swear before our Lord Jesus that you will never do injury to the Philippines?
2. Do you swear before our Lord Jesus that you will help the Filipino people in their aspirations?
3. Do you swear before our Lord Jesus that you will always esteem our brothers of the Katipunan?
4. Do you swear before our Lord Jesus that you will be able to assassinate your parents, brothers, wife, sons, relatives, friends, fellow-townsmen, or Katipunan brothers, should they forsake or betray our cause?

5. Do you swear before our Lord Jesus that you will shed your last drop of blood in defense of our mother country?
6. Do you swear before our Lord Jesus that you will sacrifice your life and goods, when there is the slightest possibility of our brothers being in need of help?

"For all this, that we, your brothers in the Katipunan, may have evidence of all you have sworn, you will allow us to extract a drop of your blood with which to write your name, so that we, your brothers of the Katipunan, may know that you will never betray our cause.

"This being done and the blood being drawn, his name will be written in his own blood, and although it is but a little drop, he will never up to the last hour of his life cease to remember to be on his guard as a true brother, for it is blood drawn from his own body.

"March 4, 1900." (Signed) "MOESES ABUEG" [4]

(If this oath sounds drastic, it was clearly an effort to prevent another betrayal like that of 1896.)

There was printed, too, with the "Constitutional Programme" mentioned a few paragraphs above, a very interesting document called the "True Decalogue." This was a set of political Ten Commandments, which started with the Christian doctrine of the love of God and your fellow man, combining this noble ideal with an intense patriotic appeal. This "decalogue" runs:

"1. Thou shalt love God and thy honor above all things: God as the fountain of all truth, of all justice, and of all activity; and thy honor as the only power which will oblige thee to be truthful, just, and industrious.

"2. Thou shalt worship God in the form which thy conscience may deem most righteous and worthy; for in thy conscience, which condemns thy evil deeds and praises thy good ones, speaks thy God.

"3. Thou shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability,

[4] Le Roy, "Americans in the Philippines," p. 287.

never leaving the path of righteousness and justice; in order to attain that perfection by means whereof thou shalt contribute to the progress of humanity; thus thou shalt fulfil the mission to which God has appointed thee in this life, and by so doing, thou shalt be honored, and being honored thou shalt glorify thy God.

"4. Thou shalt love thy country after thy God and honor her more than thyself, for she is the only Paradise which God has given thee.

"5. Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice, and of labor: for if she be happy, thou, together with thy family, shalt likewise be happy.

"6. Thou shalt strive for the independence of thy country, for thou only canst have any real interest in her advancement and exaltation, because her independence constitutes thine own liberty; her advancement thy perfection; and her exaltation thine own glory and immortality.

"7. Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and by thy countrymen: for authority emanates from God and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

"8. Thou shalt strive for a Republic and never for a Monarchy in the country: for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

"9. Thou shalt love thy neighbor as thyself: for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have thee do unto him; but if thy neighbor, failing in his sacred duty, make any attempt against thy life, thy liberty, and thy interests, then thou shalt destroy and annihilate him, for the supreme law of self-preservation prevails.

"10. Thou shalt esteem thy countryman as more than thy neighbor: thou shalt see in him thy friend, thy brother, at

least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows and by common aspirations and interests."

The "True Decalogue" was the work of a brilliant young Filipino named Apolinario Mabini. This student-radical had saturated himself with the French Revolution, yet had much of the idealism of Rizal, and he dreamed incessantly of independence and racial unity for the Philippines. Paralytic though he was, he drew up laws for a democracy, which, while experts have pronounced them impractical, show a man of high and unselfish purpose. He is one of the men who best illustrate the intellectual and spiritual capacity of the Filipinos. In witness of his moral earnestness, he prohibited lotteries, raffles, liquor licenses, and cockpits, which had been a major source of income for the Spanish Government. He provided for civil marriages, which had never before been permitted, and absolute liberty of conscience. Next to Rizal, Mabini has become the best-loved hero of the younger generation.

The reader will remember that Archbishop Nozaleda sent Father Gregorio Aglipay to the insurgent camp to win them over to Spain, and that he reached the camp just sixteen days after Dewey sank the Spanish fleet. Father Aglipay now occupied a remarkably strategic position. Aguinaldo had persuaded the insurgents to coöperate with America, but it now seemed to the insurgents that Aglipay had understood the Americans better than Aguinaldo had. The insurgents and the friars both put forth strenuous efforts to win Aglipay to their side. Rather oddly, he remained a friend of both, though they were bitter enemies of each other. Few Filipinos have had such honors thrown at their feet by the Roman Catholic Church. Bishop Hevia of the See of Nueva Segovia, while captive in the hands of the insurgents, made Aglipay ecclesiastical governor of his diocese, thus investing him with the prerogatives of a bishop (the reader should not forget this, as it has an important bearing on the future career of Aglipay). In November 1898 he went to Manila and was there received with open arms by Archbishop Nozaleda, who told him the Philippines were sure to be a republic, and that

Aglipay should then be a link between the Islands and the Vatican. "He gave me further directions to organize the provinces of Bulacan, Pampanga, and Pangasinan. . . . He approved the transfer of the episcopate by Bishop Hevia to me, and I returned cheerfully to the great task assigned me." [5] The friars had played their highest card.

Meanwhile the revolutionists were playing theirs. At the advice of the cunning Mabini, Father Aglipay was appointed "First Military Chaplain of the Insurgent Army," and later (October 28, 1898) he was appointed the Vicar-General of the whole archipelago.

THE FRIARS AND AMERICA

Suddenly the friars abandoned the game of seeking Aglipay's support and loudly announced themselves as pro-American—for they had won a bigger game in Europe. Spain had signed the Treaty of Paris with the United States (December 10, 1898). It had been a defeat for Spain, but it was a victory of the friars, who outwitted the American Government. Archbishop Chapelle of New Orleans was present at the negotiations. He insisted that the United States should *purchase* the Islands for $20,000,000 while President McKinley insisted by cable that the United States should secure her title by *conquest*. The church having more at stake, persisted longer—and won. Technically therefore, the Philippines were *purchased* instead of being *conquered*—and they were *not* purchased with a clear title. For article VIII says about the church property (which as already stated now constituted one tenth of the improved property of the Philippines), "The . . . cession . . . cannot in any respect impair the property rights . . . of . . . ecclesiastical . . . bodies." [6] All that clause was to involve was to transpire in later years. The friars were satisfied.

The insurgents on the other hand were in despair. General Otis at once called himself "Military Governor of the Philippines." Against this General Aguinaldo issued a protest, "one

[5] *The Independent*, October 29, 1903.
[6] Blount, "American Occupation in the Philippines—1898-1912."

and a thousand times, with all the energy of my soul," proclaiming that "liberty and absolute independence" were his unalterable objectives. The tragic mutual misunderstanding of America and the insurgents moved swiftly to its ghastly consequences. On February 4, 1899, the conflict broke into flames. We shall now follow only such incidents as have a direct bearing upon religious history.

The clever Archbishop Nozaleda, encouraged, it is said, by American Catholic officials, held an ecclesiastical tribunal on April 29, 1899, and gave to Father Aglipay the major sentence of excommunication. The crimes with which the Archbishop charged Aglipay were: Employing the title of "Military Chaplain of the Revolutionary Army"; claiming plenary powers to confer with the Filipino clergy; appointing a provisional vicar-general for the diocese during the absence of the bishop; and distributing two circulars advising the Filipino clergy no longer to recognize the Spanish prelates. Aglipay was accordingly found guilty of usurpation of power.[7] The irrepressible Filipino priest, with a bravado worthy of a Martin Luther, immediately appealed to the Pope, and actually excommunicated Nozaleda, Archbishop of the Philippine Islands! The charge he made was that the Archbishop systematically misrepresented to the Vatican the real condition of the Islands, and condoned the sins of the friars.

Which had really been excommunicated? Here was a pretty knot for Rome to untie. The Pope sent as delegate to the Philippines, Archbishop P. L. Chapelle of New Orleans, (who, as we have above noted, had so cleverly managed the Treaty of Paris). He arrived in Manila on the second day of January 1900. The papal delegate, as could have been foreseen, immediately sided with the friars against the claims of the Filipino priests. He made matters worse by seeking to create the impression that he represented not only the Papacy but also the Government at Washington.[8] A reporter published an alleged interview with the Archbishop, making him say:

[7] Robertson, *Catholic Review*, 4:326.
[8] Le Roy, "The Americans in the Philippines," Vol. II, p. 296.

"The four public lectures given by Father McKinnon caused President McKinley to realize the necessity for the monastic orders remaining in the Philippines. I come to Manila with ample authority for everything. The friars of the Philippines have alarmed themselves without reason. I know their importance and am openly predisposed in their favor. If the friars occupy the parishes they will be considered as elements of order and therefore as American agents." While the Archbishop repudiated the interview, it was widely believed, particularly as the predictions it contained began to come true. The friar papers did everything they could to foster among the people the impression that they had American backing. They discussed whether it would be wise to teach the catechism in schools run by the church but supported by the government, as though they would have a chance to decide the question.[9]

In point of fact, there was much friction between the American officials and the friars, who were constantly making impossible demands. They wanted to be protected as they returned to the garrisoned towns, and to friar lands, and wrote most bitterly when their request was declined. But all these evidences of American independence were carefully concealed by the friars from public attention. On the other hand, the news was spread as far as the agents of the orders could spread it that the papal delegate had been given a reception by the American officials with the friar archbishop and other friars present.

Anxious petitions were sent to General McArthur not to return the Spanish priests to the towns which were being garrisoned by American soldiers, and General McArthur replied by sending the proclamation of President McKinley granting complete religious freedom to the Islands. It is characteristic of diplomats in a democracy to endeavor if possible to please everybody, without promising too much to anybody. In this case General McArthur produced exactly the effect he least desired. For the Filipinos did not want the friars to have liberty to return. They personified for the

[9] Le Roy, "The Americans in the Philippines," Vol. II, p. 298.

Filipinos everything that was ghastly and enslaving. They seemed to be hissing forth incessantly thoughts like the following order, said to have been issued by the Jesuits:

"You must reject and condemn the masonic sect, so frequently rejected and condemned by the Supreme Pontiffs.

"You must also reject and condemn liberty of worship, liberty of the press, liberty of thought and the other liberties of perdition, condemned and rejected by the Pontiff.

"You must also reject and condemn liberalism and also modern progress and civilization, as being false progress and false civilization.

"You must utterly abominate civil marriage and regard it as pure concubinage.

"You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays." [10]

When the dreaded Spaniards in robes began to appear in several districts, it was assumed that they had American protection, though as a matter of fact they were returning at their own risk. Then occurred another lamentable incident which seemed to the Filipinos final proof of the partiality of Americans towards the friars. Father Adriano Garces was an unusually capable Filipino priest, who openly opposed the friars and was friendly to the revolutionary movement. (He had been tortured, together with several other Filipino priests and theological students, at Vigan, during the 1896 outbreak, to force them to confess complicity.) Now, after the friars became pro-American, Archbishop Nozaleda tried to remove Father Garces from the important parish in Dagupan which he was occupying. Father Garces refused to go and a large part of the congregation supported him. In September 1900 Delegate Chapelle visited Dagupan, and General Jacob H. Smith chose this moment to imprison Father Garces, on the ground that he was a revolutionist working against the United States. Far and wide throughout the archipelago the newspapers spread the incident as an illustra-

[10] *Century Magazine,* November, 1900, p. 133.

tion or the subserviency of the United States to the Spanish orders.

Each of these incidents whipped the Filipinos to new fury, for they were resolved never to allow the friars to regain their ancient hold. "An underground of suspicion that the friars might regain their old control under the protection of the United States was all the while the chief reason for keeping the Filipino radicals in revolution during 1899, 1900, and 1901."

How long the Filipinos might have resisted the United States, had they remained a united people, we shall never know. Not battles, but the First Commission which was sent to the Philippines by President McKinley took the heart out of the insurrection. It is a thousand pities that this commission could not have arrived before the soldiers, instead of long after them. Had Americans and Filipinos understood each other from the outset there need never have been a war. When the commission arrived, with President Jacob Schurman of Cornell University as Chairman, they found the bloody conflict at its highest. After a tireless investigation they drew up a proclamation, setting forth the benevolent intentions of the American Government. They showed that neutrality in religious matters was an essential principle of our government; promised the most ample liberty of self-government that conditions would permit; guaranteed the civil rights of the people; promised not to exploit the Islands; promised reforms in every direction, and "justice in a way that will satisfy the well-founded demands and the highest sentiments and aspirations of the Filipino people."

That proclamation split the Philippine rebellion. Immediately (May 1, 1899) the Congress of the Insurgent Government voted to stop the war. General Luna, commanding the rebel forces in that region, suppressed both the peace and the Congress, which never met again. The Congress, however, had expressed the feelings of thousands of Filipinos, who now deserted the insurgent army in ever increasing numbers. The Peace or Federal Party grew larger each month.

Bishop Aglipay, though committed to the insurgent cause,

had up to this time continued quietly to perform his official church functions in the four provinces to which the Archbishop had assigned him. As the fortunes of the insurgents waned, they were driven more and more into the northern country. Aglipay came into great prominence because he was one of the few men who could inspire and command the rapidly demoralizing forces.

Aglipay convoked an ecclesiastical assembly at Tarlac, to which came delegates from several dioceses. On October 23, 1899 this assembly approved Aglipay's appointment by Aguinaldo as head of the Filipino Church. It declared its allegiance to Rome and resolved to seek to induce the Pope to recognize the Filipino clergy and appoint Filipino bishops.

The man selected to carry on negotiations with the Pope was Isabelo de los Reyes, who was then in Spain. Reyes was one of the most indefatigable writers the Philippines have produced. In 1897 he had been sent to Spain as a prisoner charged with propagating Masonic orders. After the treaty was signed between Spain and the United States he was released from prison, and from November 25, 1899 to June 10, 1901 edited an anti-American paper called "Filipinas ante Europa."

Having been entrusted with this commission from the Filipino Church, de los Reyes approached the papal delegate in Spain, Monsignor Nava de Pontife, and said he was authorized to promise that the friars should all be released, *provided* the Filipino priests and bishops were granted full recognition. The nuncio's reply, says Reyes, was "that even should the friars be beheaded, Rome would not appoint Filipino bishops, and would not even appoint a special deputy to go to examine into the capacity of our priests." [11] Wise Rome had forgotten her cunning. From that hour de los Reyes began to urge a definite break with the pontificate. The Filipino clergy were not yet ready, however, for so drastic a step.

While de los Reyes was engaged in these negotiations in Spain, his compatriots at home were forced to retire to North-

[11] *Catholic Historical Review*, Vol. IV, p. 327.

ern Luzon, and to abandon fighting according to the rules of modern warfare. Pitifully equipped for pitched battles, they were suffering a series of disasters. In November 1899 they dissolved their field army and resorted to "guerilla" fighting.

As the Filipino troops retreated into the territory of the Ilocanos, Aglipay stirred the people of his own tongue into active revolt. He wielded the mysterious powers of the priesthood with amazing effectiveness. The Ilocanos poured into the mountains to join the revolutionary forces, armed only with bolos. Religion and patriotism became one. The Katipunan, which had never before been introduced into the Ilocano country, now became the bond with which men were tied by terrible oaths to the cause of their country, every man having a tattoo of the triangle and the sun branded on his breast. Aglipay began to make startling forages at the head of these half-armed patriots. Even after the capture of Aguinaldo in March, 1901, Aglipay stayed with his troops in the mountains, stayed until the cause was hopelessly lost, and resistance was no longer heroism, but madness. "When the last hope of success vanished," he wrote, "I voluntarily came to Laoag and surrendered to Colonel McGaskey of the twentieth infantry, the commanding officer, and took the oath of allegiance to the United States *and have kept it.*" [12]

Meanwhile the Federal Party, which had now become by far the largest party in the Islands, issued a message, assuring the Filipinos that the Constitution of the United States required utter neutrality in religious matters, and calling upon the people to lay down their arms, confident that they would secure justice. A war which never ought to have begun had come to an end.

[12] *The Independent*, October 1903.

Chapter IX

THE IGLESIA FILIPINA INDEPENDIENTE

The times were ripe for Protestantism. American missionaries began to arrive in Manila as early as 1899. We leave the story of their coming for later chapters, and now follow the fortunes of the Protestant movement which began in the Katipunan. Until after the close of hostilities with America the Filipinos were loyal to the Pope, in whom they believed the ultimate control over their eternal salvation reposed. They might break with the friars and still look to their own Filipino priesthood for the sacraments of the church. But the Filipino priesthood saw no way in which they could break with the Pope and still remain Christians. They needed a Moses to lead them out of bondage—and that Moses was on his way from Spain in the person of Isabelo de los Reyes. Although it is true that de los Reyes led his church out of bondage into a spiritual wilderness from which they are still seeking the way to escape, his movement was so important that no man can pretend to understand the history of the Philippines until he knows the story of the Iglesia Filipina Independiente. No man can read that story without the deepest sympathy, if he has enough imagination to put himself in the place of the courageous men who founded this church. They knew only the Spanish language; they knew next to nothing about any church save that of Rome. Upon this meager basis they set about, with magnificent audacity, to cast out the false ideas which have gathered about the pure religion of Christ and to form a church which would meet the need of Oriental peoples, and especially the peoples of the Philippine Islands. As one reads the catechism embodying their principal doctrines, one is amazed that they could have done so well. A people who could get as far as they have

gotten with their inadequate preparation will assuredly come out of the wilderness. Ere this book is many years old some educated young Joshua may rise up to take the place of de los Reyes, who is now growing old, and lead that church into the promised land—unless it should somehow merge into the larger Filipino Christian Church which is to be.

Though something was said of the life of Isabelo de los Reyes in the last chapter we must here relate another side of his interesting story as an explanation of his attitude toward Rome and Christianity in general. After his release from prison in Spain he was in destitution. For days he wandered about the streets of Barcelona not knowing where he might find his next meal. He fell in with desperate men who introduced him to an anarchist club. Here he found something to eat and much radical literature to read. A radical he became, in religion, in economics, and in politics. For a time he lost his faith in God. The blowing up of a building by an anarchist bomb resulted in a wholesale imprisonment of anarchists, including Reyes. In prison he was given a New Testament by the British and Foreign Bible Society, and through reading this New Testament decided that it was only the Church of Rome which was wrong and not religion. Upon being released from prison he translated the New Testament into Ilocano for the British and Foreign Bible Society. After the insurgent cause was hopelessly defeated, Reyes gave up the Anti-American periodical which he had been publishing, and returned to the Philippine Islands.

He arrived in Manila in July, 1901, and soon organized a labor union in which he planned to try out some of his theories. On the third of August, 1902, this union proclaimed a schism with Rome, selected Gregorio Aglipay as head of the new Filipino Church, and appointed several bishops. Aglipay declined the position proffered him, and on August 20th published a manifesto refusing to identify himself with the Independent church. He was, as yet, outwardly loyal to the Pope and continued to be in intimate touch with the Jesuits. He was too practical to be stampeded into this new organization until he felt reasonable assurance of its success.

He did consent to hold an interview with the Protestant missionaries then in Manila, and, in August, 1902, he and Sr. de los Reyes met them in the office of the American Bible Society, then in the Walled City. It was a difficult position for the missionaries. They had lent their enthusiastic support to the religious movement of the pro-American or Federal Party (as will appear later in the chapter on American Missionaries). But this situation was different; now they were confronted by two men who had been violently anti-American from first to last. One was a Catholic priest and an *Insurrecto* general, the other was a socialist. They were both under suspicion by the American Government. To enter any movement *under* these two men seemed to the American missionaries utterly preposterous.

Rev. Homer C. Stuntz, one of the Americans present, describes the interview with Aglipay as follows: "Those present were: Rev. Jay C. Goodrich, agent of the American Bible Society, Rev. James B. Rodgers, senior missionary of the Presbyterian Church, Rev. J. L. McLaughlin and myself of the Methodist Episcopal Church, and Isabelo de los Reyes, a Filipino gentleman of good education. . . . We spent hours in hearing the first disclosure of a plan to rend the Roman Church in the Philippines in twain. Señor Aglipay, with great clearness, set forth the situation as he saw it. He pictured the popular hatred of the friars as we had seen it. He pointed out the systematic treatment of the native clergy by the foreign friars, and the unrest which this caused among the entire native community. He showed us proofs of the passionate fervor of all Filipinos for their islands. He then told us that he proposed to lead in the establishment of an independent Catholic church in the Philippine Islands, and wished us to make common cause with him. The first item on his program was separation from the papacy and complete autonomy in the Philippines. His next step was to declare for a stand for Catholic doctrine in its purity. Other details were of less importance.

"We pointed out to him the impossibility of any attempt to unite with a movement which did not make the Scriptures

the rule and guide in doctrine and life, and urged him to study the situation more carefully and throw his strength into the Protestant movement. If he could not do that we represented the certainty of failure, if only a program of negation and protest were entered upon, and secured a promise that he would carefully consider the question of the endorsement of the Word of God, marriage of the clergy, and the abolition of Mariolatry."

Though the new church later complied with all of the suggestions of the missionaries which are mentioned in the above quotation, the political situation prevented any further *rapprochements* from either side for twenty years.

De los Reyes was not discouraged by this failure to get Aglipay and the American missionaries. As "President of the Supreme Executive Committee" he arranged that twelve Filipino priests should invest Pedro Brillantes with the office of Bishop of Ilocos Norte, with the utmost pomp and solemnity. Seeing one of their own race made bishop aroused great enthusiasm among the Filipino people. It was the thing they had longed for ever since 1868.

Aglipay, under advice from the Jesuits, still waited, hoping to receive pardon from Rome. A new development soon ended his vacillation, for it became clear that hope of the creation of Filipino bishops by the Vatican was vain. This transpired in connection with the controversy over the great friar estates.

The second commission headed by Hon. William Howard Taft was entrusted by President McKinley with the civil government of the Islands in 1900. It had seen at once that the legal rights to these friar tracts had been exempted by the Treaty of Paris. At the same time it had been apparent that peace would never be established so long as the Spanish friars remained. There was only one way to dispose of the friar lands: that was to buy the lands, and if possible secure the promise of the Pope to withdraw the friars. Governor Taft, as head of the commission, was sent to Rome by President Roosevelt, to confer with the Pope on these two matters. Taft was only half successful. The purchase of the friar

lands proved feasible. Negotiations were begun at once and in 1903, after much bargaining, the deal was completed by the purchase from the holding companies of 167,127 hectares for $7,239,784.66. This price ($18 an acre) was high for the best agricultural land in the Philippines.[1]

The interest on this sum of money at six per cent would amount to twice what the friars were getting for rentals. But it was the best that could be done, and getting rid of this land trouble would have been cheap at twice the price.

While this was an immense relief to the American officials, the real anxiety of the Filipinos centered upon the expulsion of the friars. And in this point Taft was not so successful. He suggested the substitution of the Spanish friars by native, foreign, or American priests. The Pope refused to promise to withdraw the friars within any fixed period for he did not wish to become involved in a dispute with Spain. A promise was made however to introduce clergy from other countries gradually, and not to return the friars to the parishes. But this substitution of one foreign priesthood by another was precisely what the Filipinos did not desire. The Filipino priests wanted ecclesiastical independence as ardently as their parishioners wanted political freedom.

When Taft returned with the dismal news of his failure to secure the immediate eviction of the friars, Aglipay broke decisively with Rome, signed the "third epistle" of the new church on October 17, 1902, and nine days later celebrated his first Mass as "Obispo Maximo of the Philippine Independent Church" in the open air near the church in Tondo, before several thousand people. "The sensation produced was tremendous." [2]

In one important respect Aglipay became a thoroughgoing Protestant. He permitted himself to be invested as bishop by an ecclesiastical council. At first he was sorely puzzled about the question of apostolic succession and contemplated going to England or the Continent for the purpose of receiving his investiture from an Episcopal bishop. He consulted

[1] Willis, "Our Philippine Problem," p. 199.
[2] Stuntz, "The Philippines and the Far East," p. 490; also *The Manila Times*, October 26, 1902.

Mr. Arthur Prautch, an American cattle and lumber merchant, who had been active in starting various missions in the vicinity of Manila, and who was much beloved by the Filipinos.

Mr. Prautch insisted that there are but two orders in the New Testament, deacons and elders, and that the term bishop is but an honorary title and gives no man superior spiritual authority over another. Aglipay adopted this wholly anti-Roman view, and became archbishop on a purely Protestant basis. To strict *Romanistas* he could, however, cite his appointment as acting bishop during the war with Spain. "I have never," he said, "surrendered my rights as bishop, but I exercised them by excommunicating that friar Nozaleda. . . ." [3] Among other Filipino priests who were ordained as bishops were Fathers Isidoro Perez, Panciano Manuel, Jose Evangelista, and Adriano Garces, whose indiscreet arrest by Captain Jacob H. Smith was noted in the last chapter.

The spread of the new church from this point was most dramatic. A Filipino priest, Father Serrondo, at Pandacan, Manila, made some insulting references to Bishop Aglipay. When Father Serrondo came out of church he was assaulted by a mob of women. They tore his cassock in shreds, rolled him in the dirt, and let him go, glad to escape with his life. Members of the congregation sent for the new Archbishop Aglipay to come and say mass in the Pandacan church. This he did "before a vast crowd. Two hundred irate women took their bedding and cooking utensils and slept in the churchyard to prevent the regular priest from again entering the building. Other churches invited Aglipay to use their buildings and the city was in a furor." [4]

Governor Taft sent for Aglipay's council, informed him of the unlawful action, and directed that possession be yielded to the proper owner. The women refused to deliver the keys to the former priest, whereupon Taft held an interview with the leaders and ordered them to hand him the keys. This

[3] *Manila Times*, Thursday, December 25, 1902.
[4] Stuntz, "The Philippines and the Far East," p. 491.

they did, with the remark that they would hand them to the Governor but not to the friars.

Similar incidents began to happen near and far. To whom did these churches belong? The question was obviously one for the courts to settle, yet something had to be done without delay. Taft did the one best thing to avoid trouble, in issuing his famous "Proclamation of Peaceable Possession." This provided that whoever is in peaceable possession of a church property shall be deemed the rightful occupant. The Pandacan church key, for example, was to go to Father Serrondo, because he had been ejected by force.

This provision had enormous influence in deterring both sides from giving any appearance of violence. Practically, it is clear, it meant that no church could go over to the Aglipay movement unless the priest in charge wanted to do so, for the priest held the keys. On the other hand, if a priest desired to follow Aglipay, the Romanists had no power to eject the deserting priest from his church building. Possession by the priest became ten points of the law, for the time being.

The schismatic church therefore bent its energies to inducing Filipino priests to abandon Rome. The great majority of priests hesitated for a time. Then they were almost stampeded into revolt by the arrival of a new Apostolic delegate to the Philippines, Monsignor Guidi, as successor of Archbishop Chapelle of New Orleans. These papal delegates were always making false steps. This time the blunder was to publish an encyclical letter written by the Pope to the Filipinos. It was published on December 2nd. There was an immediate upheaval. Filipinos saw in the letter a clear intention on the part of the papacy to fasten the friars upon them forever. It was condemned by every native priest in the Islands.

Monsignor Guidi sought to placate the Filipinos by replacing former Spanish prelates with American bishops, but in the present excitement this made matters worse. Aglipay expressed the general feeling when he said: "We resent the sending of French, Italian, Hottentot, American or any other

friar-controlled priests to rule us." Aglipay declares, and Filipino priests commonly believe, that "Guidi deliberately changed the recently printed promise to appoint four Filipino bishops by appointing foreign bishops in their stead." [5]

The excitement rose higher than it had been when Aglipay said his first mass. There was a landslide into the schismatic church. In Ilocos Norte only three priests remained true to Rome. All the Filipino priests on the Island of Panay, sixty in number, left the Catholic Church. The poor, the oppressed, and the radical, clamored for freedom. In general, the more the communities had been touched by unrest, the greater was the number of those who broke from Rome.[6] Indeed Aglipay and his fellow bishops were swamped. The movement was one of the people even more than of the priests. In no case did a priest go into the new movement without the support of his congregation. In many instances parts of congregations broke away from the priest who refused to go with them. The new church was embarrassed for want of priests and bishops.

Ten seminaries were opened in order to rush young men through enough training in ritual to act as makeshift priests for the mass movement into the new church. A Roman dignitary said that outside of the four regular priests of the diocese of Manila who went over to the ranks of the new church, all "the other priests were a helter-skelter collection of stable boys, house servants, and others of low rank, taught to go through the form of saying mass and then consecrated." [7] Though this was an exaggeration, it is true that the new church was strained entirely beyond its capacity to find competent leadership for the ever-rising tide of new members.

In 1903 Aglipay claimed three million adherents, and by 1905 he claimed four millions. Fully two hundred Filipino priests had gone over, many of them literally stampeded into the new church by their congregations. The Aglipayans declared that out of the six or seven millions of Filipino Roman-

[5] *Missions*, 1901, p. 601.
[6] Seven thousand persons banded together in Panay Island to leave Rome, and signed their names to a list.
[7] Willis, "The Philippine Islands."

ists it would be difficult to find one million loyal members remaining. That same year Ambrose Coleman, a Dominican friar from Ireland, after traveling through the Islands, wrote: "Freedom, if given at present to the revolutionary party would mean . . . the destruction of the Catholic religion in the Philippine Archipelago." [8]

The American Bible Society made Mr. Arthur W. Prautch a colporteur to the members of the new church. He accompanied the bishops of the church on tours of organization, gave them all the advice he could, and exerted a profound influence in persuading them to declare in public "by word and in print that the sacred Scriptures are the only rule of faith." Mr. Prautch wrote in 1904: "The magnitude of the idea of a large number of people assisting and approving of the word of God as their authority—and these, the people who have been taught that the Bible and all that it stands for is satanic—the greatness of the possibilities of this movement, I say, just begins to peer above my horizon. . . . I am enthusiastic. I do expect to see things come to pass."

Two years later Mr. Prautch wrote an interesting description of one of his tours: "His eminence, Archbishop Aglipay, had arranged matters so that I could accompany Bishop Ramon Farolan and two priests of the Independent Catholic Church on a trip to organize new churches in an untouched field, with eighteen thousand Scriptures. I was treated as an honored guest of the party. What visions of the future I saw, when I saw this Bishop, in confirming hundreds of candidates, hand each one a copy of our gospel instead of the usual candle, thus putting his approval and endorsement on our Scriptures! The people paid what they otherwise would have paid for candles, and the bishop's secretary would settle with me for the portions given out. Of course it was easy to sell in an atmosphere like that. The importance of having an entrance for the Scriptures, with no opposition, but positive approval cannot be overestimated.

"We were together fifty-one days and nights. I frequently heard the Bishop explain my presence by stating that we

[8] *American Catholic Review*, 1905, p. 685.

were seeking to bring the Catholic Church back to the condition of the primitive Church during the days of the Apostles, when the Scriptures were the rule of faith. They organized twenty-five churches and sold fourteen thousand Scriptures. I could do no less than heartily co-operate with those who so efficiently sold my books. My severe judgment on some of their practices that I cannot sanction is tempered by their endorsement of the Scriptures. Many of the errors in that new church will be cured by reading of the Scriptures, and those who read will go on to more light.

"In Nueva Viscaya all the priests went over to the Independent Catholic Church, taking the church property with them. It was no work to sell them four thousand Scriptures. The padre sent his sacristans out while he insisted on my visiting with him and discussing the separation from Rome. I explained what Luther did in Germany, what caused the Reformation in England, and from various standpoints we examined the matter. This priest divided the books among six towns, attended to the collection of the money, and handed it over to me.

"In Cebu . . . I had the hearty coöperation of Bishop Jose Evangelista of the Independent Catholic Church. . . .

"When the Scriptures were to be published in the Panayan dialect of the Visayan language, I was sent to negotiate a sale of this edition to Bishop Narciso Hijalda of Iloilo. . . . I spent seventeen days with him. He signed a contract and arranged to pay $125 in advance. . . . No one can estimate what it means to circulate Scriptures among this restless body of people, who are drifting, and may at this time be led anywhere into any belief or unbelief."

Here then was exactly the thing for which all missionaries are working and praying in every land, an indigenous church. Under ordinary circumstances it would have produced the utmost joy among the missionaries in the Philippines. But unhappily the missionaries were unfavorable to the new church for four reasons: in ritual, it was too Roman; in theology, too rationalistic; in ethics, too Spanish; and in politics, too *independentista*. The first three of these reasons might

have been adjusted, for the new church was groping in the dark for a theology to fit its need. But the memory that the leaders of this church had so recently been at war kept Americans in a state of morbid suspicion toward it. The American Commission was outspoken in its belief that the Aglipay movement had political motives. Most American missionaries believed that the movement would be temporary and would at best lead people away from the Catholic Church and render it easier to induce them to join a Protestant American denomination. Many others were hopeful, as Bishop Stuntz says, "that Aglipay will yet take a more advanced spiritual and moral ground. His own personal belief is far from being in accord with some errors at which he feels it necessary to wink lest he lose his following. He hopes to be able to lead them to greener pastures later on." [9]

Mr. Briggs in 1904 wrote: "It is reactionary against all that is essentially friar policy and practice. Aglipay is interested in the Bible and in much that is Protestant, but his cults are the Roman masses and only that. . . . The Aglipayanos are very friendly and openly so with us. They count themselves as almost siding with us against Rome. But we are very conservative about identifying ourselves with them for obvious reasons. . . . I pray for the coming of the right man to deal with Aglipay himself, and through him with his great following, and win them to the truth. They have open minds yet, and may still be reached before their movement crystallizes into something as bad as Romanism or worse. Aglipay is sincere. He had a conference with one of our workers and said to him: 'If you can clear up difficulties and convince me that your faith is the true one of Christ and of the Apostles, I will join you.'

"I wish that every mission board in America would awake to the tremendous possibility that is open here to-day, but rapidly crystallizing into a forever lost opportunity. I believe that if St. Paul were prosecuting the evangelical mission enterprise in the Philippines, he would aim for Aglipay and his counsellors."

[9] Stuntz, "The Philippines and the Far East," p. 495.

Mr. Arthur Prautch sought to persuade Aglipay to affiliate himself with the American Protestant Episcopal communion, under Bishop Brent. Conferences were held between the American and Filipino bishops, and it became clear that the Aglipay movement had already so evolved that there was nothing to prevent its becoming Episcopal. But Aglipay had a very natural fear of submitting to the authority of foreigners, and declined to give up his power. However, the Episcopal Church proved a factor at least for a time in forming the ideals of the Filipino bishop. To a secretary of the British and Foreign Bible Society Aglipay said that he hoped that, by introducing gradual reforms into the Roman system, the *Iglesia Independiente de las Islas Filipinas* would grow into a replica of the Church of England.[10]

Aguinaldo is reported to have called the Filipino church, in his estimation, the "second grade" toward Protestantism.

The year 1906 was the high water mark of the Aglipay movement. That year the Supreme Court rendered a decision which proved more damaging than all the opposition the new church had hitherto experienced: the Independent priests were compelled to abandon their old churches.

The Roman Catholic authorities had not rested satisfied for a moment with the "Peaceable Possession" pronouncement of Mr. Taft, but had appealed to the courts. The Aglipay authorities had been confident of being able to retain these churches. To them the case seemed crystal clear. "Every dollar of money was collected by the government of Spain by taxing the people to erect the churches, and the labor was done by *polista,* each person being compelled by the government to work fifteen days or pay the equivalent. There is no human being in possession of his senses, knowing the facts, who would suggest that because the Roman Catholic priests were servants of the State that therefore State property belongs to an Italian in Rome. Rome never put a dollar into the parish buildings." [11]

Plainly, equity was on the side of the Filipinos. But there

[10] British and Foreign Bible Society Report 1904, p. 248.
[11] Aglipay in *The Independent,* October 29, 1903.

is a difference between law and equity. When Aglipay contends for the legal right of the United States to own the churches he fails to take into consideration that Article VIII of the Treaty of Paris expressly exempted ecclesiastical property from the purchase made by the United States.

The court of First Instance in 1904 decided that the churches belonged to Rome.[12] The Filipinos appealed to the Supreme Court, which sustained the former decision. And so in December, 1906, all of the schismatic Filipino priests had to leave the old churches, which in almost all cases had been by far the finest buildings in every town, and lead their congregations out to build such bamboo and nipa structures as they could afford. The blow was almost incalculable.

The members of the independent church were mainly poor people. Recall that in Spanish times the only persons who could be rich were those who supported the friars, and that these wealthy people had for the most part remained loyal to the Catholic Church. The Independent church was therefore made up chiefly of those who had no money with which to build expensive churches. The structures they put up in which to worship were wretched, and failed to inspire the awe and reverence which the Filipinos had felt in their former magnificent churches. It seemed to many of them that the very foundation of their religion had been torn away—as though they had lost all connection with God.

The full force of the tragedy began to grow upon them as the months and years went by. The Filipino priests, often tragically ill prepared for their work, had little or no message save hatred of the friars. They could not furnish that spiritual power which was so badly needed to take the place of the pomp and ornateness with which religion had been associated. The Filipinos are a kindly people and quickly tired of constant condemnation of the friars. They are a religious people and found little to satisfy their soul hunger. After three centuries of gorgeous spectacles their bamboo churches seemed lean and meagre. They found no compelling motive to give even what money they might. And so the church

[12] In the case of Barlin vs. Ramirez.

buildings, built of bamboo, the most temporary of materials, began to crumble. Their services dropped off until they would have meetings in many places only for funerals, weddings, baptisms, or annual fiesta days.

The new foreign priests of the Roman Church made every effort to attract the floundering, hungry people into the old church. The more superstitious, the very religious, and those who have never felt much animosity, drifted back into the Roman Church by the hundreds of thousands. Other thousands were attracted over into the Protestant churches. Other thousands, disgusted with the only religion they had ever known, and impressed by the fact that most Americans *seemed* to have no religion:[13] lost faith in religion altogether. The great masses have waited for better days—and are waiting still.

It looked very much for a time as though the Supreme Court had struck the new church a death blow. "The Independent Catholic or Filipino church is evidently losing its hold except perhaps in two provinces, and is doomed to extinction in time," says the Presbyterian Annual Report for 1908.

Much to the surprise of most people it began to recover. Rev. J. L. McLaughlin of the American Bible Society, one of the four American missionaries who had been present at the original interview with Father Aglipay in 1902, followed the fortunes of the organization with much interest. He was in a unique position to see all parts of the Islands. In 1911 Mr. McLaughlin wrote: "Many predicted that ere this that sporadic movement would be a thing of the past, but their predictions seem to have been erroneous. The movement, however, seems to have reached its high-water mark, and for the past few years there has been no advance and possibly a decrease, which must have been expected from the conditions under which it sprang into being. We would not impugn the motives of the founder of the church; rather would we sympathize with him in his herculean task of organizing, sustaining,

[13] American soldiers were not compelled to attend mass as were Spanish soldiers, and American teachers and officials were forbidden to take any active part in religious meetings. "The Spaniards were Christians," said a leading Filipino, "but we like the Americans better because they are not Christians." Devins "An Observer in the Philippines," p. 262.

and building up a church without funds, trained workers, or constituency, other than a crowd of ignorant people prompted by the spirit of revolt against any established authority. It is not strange that he was compelled to put into places of prominence mere boys, who have been carried away by their positions and have become entangled in social and political scandals which have worked for the detriment of the movement. While there has been a sifting in some places, other places have grown and already strong churches are pushing ahead." [14]

A year later Mr. McLaughlin finds the church coming back strong. It has "gone ahead and erected buildings of its own, and has struggled with the tremendous problem of preparing and directing a ministry and attending to the care of its membership in a way that, when we consider the immensity of the task, we can but marvel that they have done as well as they have. There has been a gain, and on the whole, the church seems to be gaining ground these latter days. . . . Not a few of those who entered the ranks of the Evangelical churches have since drifted into the Independent Filipino Church, as they have been moved by the spirit of independence and protest against too much intervention in their church life."

The only index to the numerical strength of the Independent church is found in the 1918 census which gave it 1,417,466 members or 13.7 per cent of the entire population of the Islands. The impression one gains at the present time is that nearly everywhere the church is stagnating. Its financial weakness is almost incredible. The money invested in church buildings, according to the census report of 1918, is only 36 centavos per member, or only 1/20 as much as is invested per member by Protestants or Roman Catholics. (The amount invested in church buildings by the Roman Catholic Church is 6.80 per member, and 6.00 per member is invested in church buildings by Protestant organizations.) In several of the provinces where the Aglipay membership is most numerous the amount invested in church buildings is not ten centavos per member. The province of Lepanto, 4878 Aglipay mem-

[14] American Bible Society Report 1922, p. 369.

bers, has no church building whatever. Still more startling is the fact that the Aglipay churches have but one seat for every eight members, whereas the Roman Catholic churches have one seat for every 2.6 members, and the Protestant churches have *more* seats than members. Yet the Aglipay churches are almost empty save on special church holidays, and are seldom crowded even then.

Some of the hindrances to coöperation between the Independent church and Protestant missionaries have diminished, while others seem to be on the increase. Any fear Protestants may have had that the Aglipayan movement might develop into a political revolution has long since vanished. The Aglipay leaders seem hospitable to any advances from the missionaries and express themselves as eager for all possible coöperation.

The influence of Protestantism upon the ritual of the church has been profound. There is what Le Roy calls "something of an approach to congregational government." Lay participation is a fundamental doctrine. The bishops are elected. The priesthood may marry. The government schools are praised. Whether the service in any particular congregation shall be Roman or shall more nearly resemble Protestant services depends largely upon the "apostle" in charge. (The pastor or priest is called by the name *Apostle.*) In several cases Protestants and Aglipayans have held united evangelistic services. On the other hand there are apostles who are in thorough sympathy with the Catholic Church, who enjoy the friendship of the friars, and who even seem to be trying to lead their congregations back into the Roman fold. There are what the Anglicans would call "high church" and "low church" tendencies which are as far apart as they could well be.

The chief hindrance to coöperation between the Independent movement and the orthodox Evangelical churches is its growing tendency toward something like Unitarianism. To this position it has been led by Sr. Isabelo de Los Reyes, whose daring and lonely search for truth must excite both pity and admiration in any fair-minded man. One wishes that a mind

as able as his had been equipped with a better theological knowledge and that he had enjoyed access to books in some languages other than Spanish. De los Reyes, upon a totally inadequate foundation, set about to construct a religion for his nation. In his early pamphlet, "La Religion Katipunan," he boldly advised the Filipino people to return to their primitive religion of pre-Spanish days. All religions, he thought, were good at bottom. The worship of Bathala (as Paterno had imagined it to be) seemed to De los Reyes very much like the worship of God by the Christians. The fact that God allowed so many religions in the world seemed to De los Reyes proof that God desired a distinctively Filipino religion. He found the temper of the other leaders wholly against such a drastic step and gave it up. He had never for a moment thought of simply going back to an ancient period. The idea of Bathala was so free from past associations that it seemed to him a vehicle for progress. De los Reyes is by temperament progressive. He takes delight in new ideas just because they are new. The rationalists of Europe he quotes with approval but never the Catholic fathers. "How can we go back to St. Thomas and the middle ages," he asks, "living as we are in an age which has produced Edison, Tolstoy and Flammarion?"

The position which the Independent church holds is described in a brief statement which was released for publication in 1905:

"Its doctrines are rationalistic, conforming vigorously to the results of modern science. It accepts Darwinism, harmonizing it with Biblical doctrine. It denies the trinity of persons of the divinity, but believes in a trinity of attributes and names. The explanation of this idea accepted by the church is entirely new and peculiar to itself, founded upon reasoning, based upon scriptural text and upon rational writings. It denies original sin, as well as the view that the consequences of such sin were expiated through Jesus Christ, but it maintains that Christ's sacrifice has redeemed us from our errors, passions, and weaknesses by means of his divine

attributes and inimitable example, but not through actual material sacrifice. It aims in its constitution and rules to re-establish a purer democracy and the common holding of wealth which Jesus preached and the disciples practiced. The explanation afforded by its catechism of the creation of the world follows recent geographical discoveries. . . .

"In general, the advanced doctrines of the Iglesia Filipina aim to re-establish evangelical truth, disfigured as it has been by the Romanists, and to restore the pre-eminence of the Filipino clergy, which has been usurped by the friars." [15]

In 1906 the fertile brain of De los Reyes began to turn out the first volumes of an audacious work on the creation of the universe and the origin of religion, under the title, "The Divine Office of the Philippine Church." If not so accurate as the now famous "Outline of History," by Wells, it was equally original. The election of Sr. De los Reyes as a senator and his advancing years have probably cut short this work forever. In 1908 there was published in Barcelona a part of the *Biblia Filipina,* which selects, paraphrases, and supplements sections of the Bible. It is divided into two sections, the Missal and the Gospel, "harmonized, explained and expurgated of the thousand interpolations and contradictions which are carried by the canonical texts, in the light of the writings of the Prophets and Apostles, and other ancient codices which are conserved in the libraries of Jerusalem, Rome, England, France, and Spain." Mark is taken as the basis of this gospel, since it is "the oldest and most reliable of the evangelists." The trinity, resurrections, and atonement are omitted, and those miracles which are not omitted are given a naturalistic interpretation. The divine incarnation, however, is stressed, as may be seen from the following excerpt:

"The Eternal, by virtue of his limitless omnipotence, was incarnated in the bosom of the Blessed Virgin Mary, without intervention of man, with a special nature, sinless and divine. Although He had the appearance of a man He did not cease

[15] Quoted in Willis: "Our Philippine Problem."

to be God; He was not a man as we are, but God with us. . . ." [16]

The resurrection is given a purely spiritual interpretation. The following passage is characteristic:

"But Mary Magdalene remained without near the sepulchre, and, standing thus weeping, she stooped down to look into the sepulchre; and not finding her idolized master, but only those painful souvenirs which were left (his body having been moved to another grave), there came upon her, in the face of the desperate idea that she might never again see her well-beloved, a crisis or an infinite anguish, and in the intensity of her bitterness she lost consciousness and became as one seeing a vision of angels (as says St. Luke XXIV:23), and she saw two angels dressed in white seated, the one at the head and the other at the foot of the place where the body of Jesus had lain. And they said to her, Woman, why weepest thou? She answered, Because they have taken away my Lord and I know not where they have laid Him. And having said this she turned about and saw Jesus standing; but she did not recognize Him. Jesus said to her, 'Woman, why weepest thou? Whom seekest thou?' She, thinking it was the gardener, responded, 'Sir, if thou hast borne Him hence, tell me where thou hast laid Him and I will take Him away.' Jesus said to her: 'Mary.' She recognized suddenly the affectionate voice of her beloved, was carried away by delirious jubilation, and with all the enthusiasm and tenderness of which a loving daughter is capable, upon seeing her adored father resurrected, exclaimed: 'Rabboni!' (which signifies *Master,* in the diminutive of affection); but when she attempted to embrace the feet of her fantasmagoric Master, the vision disappeared."

"The sublime self-confidence," comments Dr. Lerrigo, "with which these few half-educated parish priests of a remote island have calmly undertaken to correct, modernize, and adapt to a scientific basis the greatest literary monument of

[16] Translations of several interesting sections of this Gospel have been made by Rev. P. H. J. Lerrigo, M.D., in an article called "A Bible of Filipino Manufacture," which may be obtained from the American Northern Baptist Mission.

the age, to say nothing of its divine authorship, causes one to catch his breath . . . it may be frankly said that Bishop Aglipay has disappointed his friends of the Evangelical missions."

In 1912 the prolific pen of De los Reyes produced the most remarkable document which has yet appeared in the name of the Independent church, and the most remarkable religious work that has ever come from the hand of a Filipino—*El Catecismo*. That a man with the meager opportunities of De los Reyes, almost wholly self-educated as he was, and unacquainted with any European language save Spanish, could have produced this catechism seems incredible. De los Reyes attempted to reconcile Christianity with the latest science which he knew. Opinions will differ as to his success, but few can fail to admire both the audacity and the ability with which he made the attempt. One admiring reader of the catechism has declared that it might easily be revised in such a way that it would become one of the most progressive Christian catechisms in existence. It lacks inner consistency to be sure—yet what catechism does not?

Dr. Jose Rizal has been sainted by the Independent church, and is gaining more prestige each passing year. The *Novena del Dr. Jose Rizal,* published in 1919, endeavors to show that Rizal, being more modern, better educated, and more scientific than Jesus could have been, avoided certain scientific errors into which Jesus and his contemporaries had fallen. In 1922 Bishop Aglipay was reported in the newspapers as having said: "Rizal, to us Filipinos, is more than a saint. He is the true Filipino messiah, whose coming we had longed to see during our colonial days." Should this tendency to place Rizal above Jesus continue, it would render reconciliation with other Christian bodies impossible. Probably it would hasten the dissolution of the Independent church, for the great mass of its membership is still Christian, is, indeed, Catholic in everything save its allegiance to the Pope.

Missionaries and Protestant Filipino pastors are divided as to the possibility of wisdom of aiding the Independent church. Many believe that the quicker it disappears the better

it will be for the Islands. Others believe that the values in it ought to be conserved, and that a crusade can be launched for a spiritual and moral regeneration within the church body. If a sort of inner circle could be established, consisting of those who were striving for higher standards of character and religion, this inner circle might widen until it would at last save the entire organization. Unless something of this sort should happen, the young generation, with its rising ethical standards, would repudiate the Independent church and it would inevitably perish. It matters not how scientific the theological views of the church may be, these will not save it unless it resolves to step up out of its old Spanish moral laxity and insists upon purer ethical standards for clergy and laity. Multitudes of *Aglipayanos* are good Christians, but there are many others who are living vicious lives with no open word of protest from their church. Creeds, no matter how excellent, without life, are vain.

PART V: FOREIGN MISSIONARIES

Chapter X

UNLOCKING THE FORBIDDEN BOOK

During Spanish times the Roman priesthood never permitted the Bible to fall into the hands of the laity, if there was any way to prevent it. They spread the impression, and sometimes said plainly, that it was a "bad book." The Catholic who concealed and furtively read a Bible was haunted by the dread that he might be forfeiting the salvation of his immortal soul.

The clergy knew better than this, but they also knew that the Scriptures in the hands of laymen were dangerous to autocracy. They were "safe" only when taught orally "with copious explanations." This was not mere theory—they had learned it by bitter experience. And so, to all the other burdens of the friars, was added an endless vigil to prevent their parishioners from seeing the source book of Christian faith! Here was—and is—the weakest point in the Roman Catholic system. It cannot survive the white light of modern education—as the Vatican well knows—and a complete reversal of policy began this century. By a curious coincidence, America took the Philippines, and the Papacy reversed its opinion about the Bible in the same year, 1898, when Pope Leo XIII offered plenary indulgence to those who would practice a daily reading of the Scriptures. In 1914 Pope Pius X reiterated this offer in even stronger terms. The Church in the Philippines is lagging behind the Pope, and is doing next to nothing to disseminate Bibles even to this day. That in a quarter of a century a large part of the friars have so changed that they will even permit the reading of the Bible at all is cause for gratitude; it was so few decades ago that the owner of

the Scriptures was hunted down and punished like a thief or a murderer. Unfortunately there is much of the ancient vicious spirit of inquisition in many places yet. Bishop Homer Stuntz tells of a padre who in a fit of rage snatched a Bible from a poor woman "as she stood over the dying form of her husband. He tore it to shreds, saying that the cholera, of which her husband was soon to be a victim, had visited the city as a just punishment of an offended deity because so vile a book had been permitted to come there, and that not only would this dying man be lost for his sin in aiding its introduction into the city, but that she and all her family would surely follow him.[1] To such a pass had religion come under the Spanish Church." Roman Catholic friars collected and made bonfires of Protestant Bibles in at least three distinct places in the year of our Lord 1922. But such fanaticism is now the exception rather than the rule. We have come upon a new day.

Why were the friars so much in fear of the Scriptures? For several reasons:

1. The Bible is so at variance with Roman Catholic practice that it arouses questionings on every page. What the Romanists demand of their followers is unquestioning faith.

2. The despotic control of the friars rested on the fact that they were the sole dispensers of knowledge regarding God. They did not desire people to know the Bible for the same reason that they wished to keep people ignorant of the Spanish language—they would permit nothing to interfere with the absoluteness of their power.

3. The friars found it necessary to resort to all sorts of casuistry to justify their immorality. Often they told Filipino women that it would be an honor to have children by priests. Immorality and unfair advantage of superstitious fear were found in every province. The Bible would have exposed their hypocrisy to any careful reader.

4. They knew, too, that the Bible had been the leading factor in producing the Protestantism of Europe. The friars had never grown beyond the stage of the Spanish priesthood

[1] Homer C. Stuntz—in American Bible Society Report 1905, p. 208.

in the days of Luther. Protestantism seemed to them to have come out of the very nostrils of Satan. Heresy they considered the cardinal sin.

5. The friars did not wish the fact known that, in printing quotations from the Bible, they had changed certain sections in order to avoid embarrassing questions. The Romanist Catechism commonly used in the dialects throughout the Philippines entirely omits the second commandment—forbidding graven images—and divides the last commandment into two, in order to make up for the one omitted.

In the Catechism in the Cebuan dialect [2] the ten commandments are given as follows:

First: Thou shalt love God above all other things.
Second: Thou shalt not use the name of God in vain.
Third: Thou shalt keep holy the sabbath and the fiestas.
Fourth: Honor thy father and thy mother.
Fifth: Thou shalt not kill.
Sixth: Thou shalt not commit adultery.
Seventh: Thou shalt not steal.
Eighth: Thou shalt not slander and thou shalt not lie.
Ninth: Thou shalt not covet the wife of thy fellowman.
Tenth: Thou shalt not covet the property of thy fellowman.

Despite every precaution of the friars, more Bibles found their way into the Philippines than will ever be known. The adventures of some of them read like a fairy tale. Away back in 1838 the British and Foreign Bible Society succeeded in distributing a considerable number of Bibles through an American firm in Manila. They repeated this exploit in 1853, selling about a thousand Spanish Bibles. About the year 1870 a German by the name of Hoffenden, who had been converted in the Far East, tore the covers and front pages off a number of Bibles and brought them into the Philippines without interference, the customs house men having no suspicion as to the nature of the books. He presented the mysterious books to various laymen and priests, none of whom recognized what they were! This deception is said

[2] Published by Congregacioon Mariana del Ateneo de Manila 1917.

to have produced results in the Philippines which have not yet disappeared.

One of the recipients of this disguised scripture was a Spanish Dominican friar in Manawag in the province of Pangasinan, named Marique Alonzo Lallave. He became so heterodox that he was brought to Manila under accusation of heresy, excommunicated, and ordered to return to Spain. Whether he ever would have reached home is doubtful had not friends spirited him away to England. There he became an Episcopal minister. Later he returned to Spain, where he wrote a Bible dictionary which is still used in that country. He also translated into Pangasinan all of the New Testament, excepting the Apocalypse.

Meanwhile a wild young Spaniard named F. de P. Castells had been chased from his home by his irate parents, and had taken refuge in the home of Dr. Eric Lund, in Barcelona, where the lad became an ardent Christian. A fast friendship sprung up between Lallave and Castells. Burning to serve their Lord they determined to try to introduce the Bible into the Philippines. With a stock of complete Bibles in Spanish, and of the Four Gospels and Acts which Lallave had translated into Pangasinan, they reached Manila, in March, 1888. Nine Bibles they adroitly smuggled through, but the rest of the books were detained in the Manila Customs House. The two men were treated kindly by apparently friendly friars, who secured a boy to aid them at their headquarters in the Hotel Oriente. Both fell violently ill within a week, with symptoms of poisoning. Father Lallave died. Castells fortunately became the patient of an English physician who saved his life by the use of antidotes. Whether the poisoning was accidental or intentional is unknown.

The surviving member of the heroic pair disposed of seven Spanish Bibles, one Spanish Testament, and one Bible in Chinese, before he faced the inevitable arrest. He was accused of propagating a faith not of the State. Through the influence of Masons he was released on condition that he would leave the Islands.[3]

[3] British and Foreign Bible Society Report 1890, pp. 227, 229.

The Bibles which the two colporteurs had failed to smuggle past the customs at Manila, were shipped back to Singapore, where they lay in a storehouse of the British and Foreign Bible Society for ten years. When in August, 1898, the Singapore agent of the Society, Mr. C. B. Randall, heard of the capture of Manila, he wasted not a day; he packed the gospels translated by Lallave, now yellow with age, and with them portions in Tagalog and Bicol which Don Pascual Poblets and Don Cayetano Lukban had prepared in Spain, and a large supply of Spanish Bibles; and he sailed on the first boat for Manila. On September 6, 1898, the unlocked Bible made its triumphal entry into the Philippines. Choking with emotion as he thought of the four hundred years during which the most priceless record in the world had been kept from the Filipino people, Mr. Randall opened his books before the customs officials, and heard them say "O. K." "Gentlemen," said Mr. Randall as the unrestrained tears flowed down his cheeks, "that is the first time those words have been uttered by customs officials over the Holy Bible since these Islands were created!" Before that day was over he had sold twenty Bibles, seventeen Testaments, and forty-five portions of the Scriptures. He visited Aguinaldo at Malolos and presented to the famous insurrectionst a handsome Spanish Bible and an English Testament.

Mr. Randall, together with Secretaries C. A. Glunz and F. A. Jackson of the Army Young Men's Christian Association, went to Dagupan, carrying the old yellow Pangasinan gospels translated many years before by Lallave. So eager were the people for the forbidden book that, says Mr. Randall, "the colporteurs had to take refuge in a building and pass the books out through the grated windows to avoid being overrun."

Almost every province contains stories of men who prepared the way for the coming of the new day, as a result of their contact with the Scriptures. Enrique Villareal of Albay was caught with a Bible in his possession by the Spanish authorities and sent into exile. After the defeat of Spain he returned to his home, and did valiant work in spreading the

gospel story. "Few men," says an appreciative missionary, "have been a greater help in Albay than this knight of the Word." In Panay, a Spanish priest, whom the people all affectionately called Padre Juan, had been so liberalized by reading the Bible that he refused to say Mass, for he believed that Christ on Calvary had made all the sacrifice necessary. Hated by the upper classes and by his fellow priests, Padre Juan was so idolized by the common people that nobody dared to remove or denounce him. He prepared his followers for the evangelical faith throughout the section where Ilongo is spoken.[4]

It will be remembered that one of the three priests who were martyred in 1872 was named Jacinto Zamora, and that it later transpired that Zamora was wholly innocent. The Zamora family was terribly embittered against the friars by this injustice; notwithstanding the rules of the church, Señor Paulino Zamora, nephew of Jacinto, secured a copy of the Bible from a sea captain, and soon became a Protestant with all the fire of his earnest soul. Knowing that he could not read his Bible in Manila in safety, he went to the province of Bulacan and there continued his studies. He invited his neighbors to study the Book with him. The vigilant friars learned of this; and one evening the police surrounded Zamora's home, placed him under arrest, took him to Manila and threw him into Bilibid.[5] When the insurrection of 1896 broke out, he was banished to the Island of Chefarina in the Mediterranean Sea, north of Africa. After the signing of the Treaty of Paris, he was released, and returned home to the Philippines, determined to spread the Gospel throughout his native land.

Meanwhile his son Nicholas, though a student for the priesthood, had been reading the Bible in secret and was thoroughly convinced that his father's views were correct. Consequently when the older Zamora returned from exile, father and son became eager preachers. Before the regular

[4] *Missions*, October 1909, p. 375.
[5] Devins, "An Observer in the Philippines," p. 306 ff.

missionaries arrived, the younger man was already preaching in seven different places.

One of the followers of the elder Zamora, named Domingo Nocum, hid his beloved Testament under a bridge in order to save it from the searching parties; while a woman named Mrs. Pabalan used to shut herself in her room and give hours each day to the study of the Bible.

An aged Filipino at Bukal, Tayabas, somehow got hold of a Bible during the Spanish regime. Knowing that he was in danger of being discovered, he kept his beloved book buried in a field and read it by candle-light at night. A few years ago a colporteur visited his house and found the old man faithfully observing the seventh day of the week as Sabbath, as a result of his reading of the Old Testament.[6]

The friars in Bohol published some selections from the Gospel of John about the year 1890. Jacinto Mendez purchased this booklet for fifty centavos. One verse in particular struck his attention, "Search the scriptures for in them ye think ye have eternal life." He determined that, by the help of God, he was going after that eternal life, whether the friars were willing for him to search the scriptures or not. He went off into the forests and prayed in his simple way that God might give him the whole of the Gospel of John.

The friars, sensing the mischief they had wrought for themselves, recalled the publication; they tried to buy every copy from the people, their offers for returned copies going as high as twelve pesos. But Jacinto Mendez would not have sold his copy for anything else in the world. In 1905 he succeeded in getting from a Protestant the entire Gospel of John for which he had been praying for fifteen years. He preached John in season and out of season to his fellow townsmen, converting many of them. Twelve years more passed and one day in 1917 a colporteur entered the town of Chambangay, Bohol, where these seekers after the truth lived, and sold the entire Bible, not to Jacinto Nuez alone, but also to all the people who could buy before his stock was exhausted.

[6] Related by Mr. Finster of the Seventh Day Adventists.

The prayers of this saintly pioneer had been answered at last.[7]

"The Bible has been vilified and talked against so long that its possession is indeed a boon to those who secure it," writes Rev. J. L. McLaughlin. "More than once have we seen old, gray-haired men and women hug the precious volume to their breasts, and, as the tears of joy course down their cheeks, they tell how for years and years they have longed to have a copy of the Bible, but the authorities would not permit it."

TRANSLATION OF THE BIBLE

In this day of marvelous intellectual progress it is difficult to imagine how few Filipinos read either Spanish or English twenty years ago. The Superintendent of Education in 1904 stated "that ninety-five per cent of the population of the Philippines cannot read the Spanish language." The first task of the Bible Societies therefore was to translate the Bible into the dialects. The translations made by Father Lallave into Pangasinan in the eighties were practically the only ones in existence before 1898.

Sr. Don Pascual Poblete and Sr. Don Cayetano Lukban, well-known citizens of the Philippines, were imprisoned in the penal fortresses of Montjuich and Ceuta in 1896. They were set free in 1898 and summoned to Madrid as clerks. Here they became acquainted with Mr. R. O. Walker of the British and Foreign Bible Society, who employed them to translate Matthew, Mark, Luke and Acts into Tagalog; and to translate Luke into Bicol. They worked with such speed that a consignment of their books reached Singapore just in time for Mr. Randall to take them with him on the triumphal trip to Manila, described a few pages back.

It was at once evident that these translations would all have to be done over more deliberately and more accurately. The second Bible Society agent, Rev. H. S. Miller, undertook this tremendous task under a great handicap. He understood neither Spanish nor Tagalog, while Mr. Calderon Quijano, who worked with him, knew no English. It took them two years to complete the Tagalog "Bagong Tipan"—by which

[7] Dr. James A. Graham, Presbyterian Report 1919, p. 205.

time Rev. Miller knew more Tagalog and more of the Bible than any other American in the Islands.

One would not suppose that Bible translation could be dangerous business, yet it resulted in the violent death of a teacher named Mata-a, who assisted Dr. Eric Lund in translating the New Testament into Panayan. Mata-a received several mysterious notes telling him that he would be killed if he did not break off all relations with Protestantism. He paid no attention to the threats. One day, as he was passing along a lonely road he was attacked by men with bolos and cut to pieces. A little boy who was with him ran to the mission and told the horrible story.

The American Bible Society established a Philippine agency in November, 1899, under Rev. Jay C. Goodrich, and the two societies divided the enormous task of translating the Scriptures into the leading languages and dialects. The task may indeed be called endless. There are thirty-four distinct languages, which are subdivided into more than seventy-five dialects. Thirty of these dialects are spoken by less than five thousand persons each, and may therefore be left out of consideration. The other forty-five dialects each represent more than five thousand persons, and therefore deserve Bibles of their own. To be sure not all or even half will ever get them. The twenty leading dialects and the approximate number of persons speaking them are as follows:

1.	Cebuan	1,848,000	11.	Ifugao	131,000
2.	Tagalog	1,789,000	12.	Sulu	87,400
3.	Panayan	1,289,000	13.	Lanao	85,000
4.	Iloko	988,000	14.	Magindanao	79,000
5.	Bicol	685,000	15.	Samal	78,000
6.	Samar	601,000	16.	Sambal	39,000
7.	Pangasinan	381,000	17.	Bukidnon	38,000
8.	Pampangan	337,000	18.	Bontoc	29,000
9.	Aklan	137,000	19.	Tinggian	27,500
10.	Ibanag	136,000	20.	Kankani	27,000

These twenty distinct dialects may be regarded as the legitimate goal of the translators. How far have they progressed?

The British and Foreign Bible Society up to 1919 had published:

In Cebunao—The complete Bible.
In Pangasinan—The complete Bible.
In Bicol—The complete Bible.
In Tagalog—The complete Bible.
In Bontoc—Two gospels.
In Ifugao—St. Mark.
In Sulu—St. Luke.
In Igorot—St. Mark and St. Luke.

The American Bible Society up to 1923 has published:

In Ilocano—The complete Bible.
In Ibanag—The New Testament.
In Ifugao—St. Luke.
In Pampangan—The complete Bible.
In Panayan—The complete Bible.
In Samar—Four gospels and Acts.

In 1919 the British and Foreign Bible Society withdrew from the Philippines leaving the entire burden of directing translation and distribution on the shoulders of Rev. G. B. Cameron of the American Bible Society.

The innumerable obstacles which must be overcome in translation work are well illustrated in a fine description of the translation of the Bible into Cebuan, under the direction of Mr. C. Everett Conant, A.M., in 1903. Three able Filipinos assisted. The chief of these, Mr. Potenciano Alino, was for years a Spanish-Visayan translator for newspapers in Cebu, and had an unusual command of both languages. The two other Filipinos were employed in order to overcome the tendency which all educated men have to make the native dialect conform to the rules of Latin grammar, instead of permitting it to be perfectly natural.

The translation was made directly from the modern Spanish version, and this was checked up by constant reference to the English and American versions and to two Greek texts.

"Accuracy and clearness were the two main objects kept in view by all the translators. The perplexities which arise in work of this kind can be apparent only to those who have dealt with an undeveloped language like those of the widely extended Malay-Polynesian family, where agglutination is slowly evolving into inflection, and where syntax in the ordinary sense is unknown. As in all languages possessing little or no literature, there is in Bisaya no standard of diction, orthography or pronunciation. Colloquial usage differs from town to town. It was the task of the translators to decide as to the usage which would be most generally acceptable and intelligible. The chief difficulty, as in the case of all Malayan languages, was the translation of terms having a general or abstract meaning. All the Malayan dialects have vocabularies especially rich in words denoting specific objects and acts. For example, Bisaya has twenty distinct roots signifying the act of sitting in different ways, and yet has no general word 'sit.' . . . In Bisaya it was readily seen how to render the fall of the sparrow, but Satan's fall from heaven (Luke 10:18) was a mode of falling of persons which had never been seen, hence the lack of any word to describe the phenomenon."

Mr. T. Eldridge, for many years secretary of the British and Foreign Bible Society, tells what difficulty was experienced in translating John 12:2 into Tagalog. "And they put on him a purple robe." Tagalog has no word to express purple. At last the translators agreed to say, "And they put on him a robe the color of the egg-plant." But the translation into such advanced languages as Tagalog or Visayan is child's play compared to the difficult task of translating into one of the primitive languages like Igorot, where half the words in the Bible are lacking. Igorot has no word for *north*, or *south*, or *treasurer*, or *spices*, or *hypocrites*, or *spies*, or *agony*, or *benefactor*—and yet one cannot leave blanks for these and hundreds of similar words.

So labors the translator over every word, sentence after sentence, line after line, page slowly following page. The drudgery of it at length becomes tolerable; tolerance turns

into satisfaction; satisfaction into delight; and delight into excitement—until at last the scholar imagines he is enjoying the greatest game in the world, and pities all common mortals who cannot taste the ecstasies of etymology. Has not Browning immortalized the translator in his "Grammarian's Funeral"? We leave our translator over some page in Leviticus and follow the more spectacular adventures of the man who sells the Bibles.

SELLING THE BIBLE

Although the Spanish friars bitterly opposed the distribution of Bibles, the Filipino Catholic priests seldom shared this opposition, and have at times assisted in making the Bible more popular. Mr. George Worster tells of a Filipino priest in Tayabas who in 1901 purchased from him three hundred gospels, two Spanish Bibles, and six Spanish New Testaments, and distributed them to Roman Catholic people as Christmas presents.

The Independent church leaders under Father Aglipay were for some years very enthusiastic about the dissemination of the scriptures. The Bishop wrote: "It is my opinion that the reading of the Bible will result in the edification of the individual and the progress of the nation." Mr. Arthur W. Prautch, while employed by the American Bible Society, became an intimate adviser of Aglipay. He induced the leaders of the new church to purchase Bibles, not for themselves alone, but for thousands of their followers. Father Aglipay distributed 100,000 copies of a speech made by President Roosevelt, commending the Bible and urging the people to make it their only rule of faith and practice. In 1905 the Independent church arranged for the circulation of 50,000 gospels in the Visayan Islands with a photograph of Bishop Ojala on the first leaf, and a letter commending the Bible as the best book for all men.

"Whenever the whole story of the American occupation in the Philippines is told, the humble work of these Bible colporteurs will be found to be immeasurably significant," de-

clared Rev. J. L. McLaughlin, agent for the American Bible Society from 1906 to 1918. Not a few of these men were making the supreme sacrifice. In 1907 Rev. McLaughlin wrote to the Society:

"It is our sad duty to report the loss of the fourth American to meet a violent death in the line of duty. Mr. T. Albert Sanderson a year ago offered his services to go into the great Cagayan Valley and open it up for the gospel work. For eight months he traveled up and down the valley. . . . On November 16, 1906, he started to ride on horseback from the city of Ilagan to Tuguegarao, the capital of the Cagayan Province. This was the last time he ever was seen alive. He carried on his person a small sum of money, but presumably met death in the great inundation which swept over the valley three days later, carrying death and destruction in its wake."

EXPERIMENTING WITH NEW METHODS

There is no false dignity about the colporteur. He sleeps anywhere, eats anywhere (or nowhere) and becomes all things to all men if by any means he may sell some of his Bibles. He visits all of the fiestas, institutes, carnivals, markets and marriages possible. He buys the best stereopticon obtainable, with a cinematograph attachment, which is lighted by power from the engine of his automobile. He rushes in where angels fear to tread. He is the ultra-sensationalist—and he courts persecution. Here is Mr. McLaughlin attending the early morning mass in Calumpit; "and the padre utilized the hour to give the people a burning denunciation of us and our work. He said the missionaries were bad enough, but they went only where they were wanted, while the Bible Society went everywhere. He branded it as the worst institution in the Philippines, and we who represented it, as 'devils in the shape of men.' He warned the people to keep away from us, and said all who should receive one of these books in their homes would be in danger of everlasting wrath and condemnation. As he railed, we were standing in the very center of the vast

building under the glaring lights. The kneeling multitude of women and children peeped at us, crossing themselves and calling upon the Virgin to save them from us as from a pestilence—but the only effect of this tirade was to increase the crowd at our exhibition the following evening."

The Bible man loves to break the soil for missionaries. "Sniffs and a few stones" were all the welcome ordinary preaching by the missionaries had received in Concepcion, Tarlac, during seven years of effort. So the colporteur visits the town. "He had a business proposition. He engaged an up-to-date cockpit, called in the municipal officials, gave them 'comps,' and announced his coming for Saturday night. His man 'Friday' stretched the curtain and set the machine for evening work. This colporteur agent does his own advertising. He shoulders a banner, mounts his bicycle, and rides through all the streets of the town and nearby *barrios,* ringing bicycle bells of different notes, which call people to the windows or street. He circles around among the pursuing children, and has a jolly time with everybody." Then comes the "entertainment": "first a few still pictures; then the Annunciation to Mary, which wins every Romanist's heart. The service was quiet and impressive and produced at least a reverence if not a love for the Word—that gives us the spirit of our Saviour. Now, all the town knows that Protestants are doing things" . . .

The Bible agent reaches Vigan, Ilocos Sur, the home of the Roman Catholic bishop and of a Jesuit theological seminary. Protestant work has been discouragingly slow in this town. Yet neither the persuasion nor the threats of a score of friars can keep the Vigan crowds away from a moving picture show, advertised in the way that was. At the first meeting "the building was taxed to its utmost capacity while multitudes were turned away through lack of room. We disposed of over eight hundred Testaments and portions, and for two hours and a half the missionary had the rare opportunity of preaching the Word to the chief men of the city—some of whom had never heard the message before; and in many of these men there was created a healthy curiosity at

least to carry that book home and search the contents for the explanation of the wonderful things they had seen and heard that night. In one week we had six meetings with a total attendance of over twelve thousand people."

"The American Jesuit in Vigan decided that if you could sell Bibles with 'movies' it ought to be equally possible to buy them back by the same means. He hired a cinematograph, used secular pictures, billed the town, and announced that the price of admission was one 'Protestant book!' He claimed to have gathered 2500 books, though a Protestant witness counted only 350 taken in at the door. An enormous stock of books was piled up in the courtyard of the theological school and burned with appropriate ceremonies of rejoicing. Catholics and Protestants alike throughout the Islands condemned this action as unworthy of modern Catholics. The advertisement we got from the burning helped us to sell at least 20,000 Scriptures."

The genius of the Bible man for becoming the leading feature of many a fiesta might well have excited the envy of the late William P. Barnum. Imagine a municipal government actually purchasing 2000 gospels to be used as tickets for the Bible "show." This is what happened in San Nicolas, Pangasinan. Even those who disapprove of mixing church and state must admire the ingenuity of the man who made this possible. "We sent a circular letter," writes Rev. McLaughlin, "to quite a number of Presidentes, advising them of the nature of our outfit, of the class of the Bible films we exhibited, and our plans; and asked them to consider the proposition to furnish them pictures on the plaza for one or two nights of their fiestas. We would furnish the pictures for the purchase price of a certain number of gospels, about six hundred for the evening. We received favorable replies from fifteen municipal Presidentes."

"Fiestas are a sort of combination religio-politico festivity time. For months the people will skimp and save and live on starvation rations in order that they may have a two or three-day feast of good things and good times. It is the season of all the year when the people 'loosen up.' They

are more approachable at this time, and more impressionable. They gather in vast throngs and expect 'big things.' The old spectacular services, with candle-light processions and brass bands, secure the greater part of their attention and their money. From time immemorial it has been the custom to take up a collection in each town to be spent on this occasion. Needless to say, most of the money finds its way into the coffers of the church—for special masses, for extra lights, for the procession paraphernalia and for the band which usually belongs to the church or to the priest."

One little glimpse of the Bible man at work at a fiesta must suffice. "We gave," he writes, "two nights of pictures to an assembled crowd of over fifteen thousand people. Although an open-air theatrical performance was going on in the plaza, at 8:30 the Committee ordered all present to stop and turn everything over to the American Bible Society from that hour until midnight. A gaily decorated temporary pulpit had been erected near where the machine was located, and the preacher did his best to preach the Gospel to the crowd as we showed the pictures—this in a town where a few years ago we could scarcely have gained a hearing."

BIBLE REVIVALS

The latest idea of the versatile Bible men is called "The Bible Revival." Each church is induced to make a house-to-house canvass of the town, with the motto, "Put a copy of the Scriptures in every home." They try to sell the Bible wherever possible, and where no sale can be made they make a present of at least a penny gospel. "This canvass is confined to a three or four days' whirlwind campaign, after careful and prayerful preparation. It is an effort to utilize the local talent rather than send in a paid worker." Rev. B. O. Peterson writes of the Bible Revival: "I consider the past month of the campaign in these parts one of the very best I have ever seen and had in the Islands"; and Rev. Housley reports that as a result of it, "hundreds were gathered into church

fellowship, and thousands of scriptures were placed in the homes of the people."

Rev. G. B. Cameron took charge of the American Bible Society in 1921 and began, with the coöperation of the missionaries, a campaign to put the Bible into the hands of every student in the Islands. Leading periodicals carried advertisements which provoked correspondence from hundreds of their subscribers. Every letter was answered in the most friendly and intimate spirit, seeking to solve every question, expressed or implied, which was giving the writers difficulty. Nearly every letter resulted sooner or later in the sale of a Bible, and what is of even more importance, nearly every letter helped some student find his way out of the forest of doubt in which so many of this generation are lost.

But nothing the colporteur ever thought of was more unique than the method employed by an ignorant man named Valeriano Tagatungas. He had once been a member of the *Colorum* sect in Bohol, and had acted as priest in the sacrifice of pigs. He was converted at Malinao in the Municipio of Lila, and immediately waxed so zealous that within one year he had brought thirty-six of his fellows to Christ. Valeriano was absolutely unable to read, but instead of permitting that fact to deter him he used it as his ally. He would approach a man and say:

"You can read, can you not?"

"Yes."

"Well, I cannot. But I have a wonderful book here, and I wish you would read it to me."

Of course everybody who could read was glad to accommodate the earnest old man. Then in the midst of the reading he would ask a question his reader could not answer. All through his Bible he had strings with different numbers of knots in each one. By these knots he knew which was the right page to answer his questions. He would open the page, point to a verse which was underlined, and say:

"There is the answer. Read it."

Invariably it was the correct answer. The amazed reader would say:

"If you honestly cannot read, this is wonderful. Where did you learn to do it?"

Valeriano had been waiting for just that question.

"Come with me on Sunday and I will take you to the place where they teach you all about this wonderful book."

So was many a soul led into the kingdom by this illiterate zealot.[8]

[8] This story was told by Dr. James A. Graham.

Chapter XI

THE COMING OF AMERICAN MISSIONARIES

Doors which had been as tightly closed to Protestantism as Persia or Tibet, suddenly flew open in 1898. No Mission Board was prepared for a cordial reception, for America did not as yet know anything about the struggle of the Filipino clergy during the Spanish regime—the Philippines were a sealed book to the outside world. When the missionaries learned that Protestantism had already begun before their arrival, they began to send excited messages back to their Boards, couched in language like this:

"Never in the history of the American Church has such an opportunity been offered or such responsibility been placed upon the American public. Conditions in the Philippines are similar to those in Germany when Luther arose; a renegade priesthood, a dead church, a people that have been starved. Conditions are ripe for a wholesale revolt from Rome. . . ." [1]

High enthusiasm radiates from the average missionary letter during the early years of American occupation. Words like the following are characteristic: "Oh, what a wonderful field we have in Union Province. One hundred and fifty thousand people to evangelize and they are anxious for the truth, a pure gospel, and an open Bible. Skepticism is rapidly taking the place of a religion which education has shown to be a mass of superstition, taught by a corrupt priesthood, determined to keep their people in ignorance." [2]

Two months after Dewey entered Manila Bay, a conference of representatives of the larger foreign mission boards and societies was held in New York City (July, 1898), to plan for a harmonious and effective occupation of the Philippine

[1] Presbyterian Report for 1900.
[2] *The Evangel,* March 1905.

Islands, Cuba, and Porto Rico. They agreed that any board in a position to enter these fields was at liberty to do so.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

A month later, August 13, 1898, the American Army entered Manila, and the following Sunday the first Protestant service ever openly held in the city of Manila was led by the Army Young Men's Christian Association secretaries, Charles A. Glunz and Frank A. Jackson. The thrilling experience of these men and of Mr. C. B. Randall in selling Bibles at Dagupan has already been described. The early years of the Army "Y" have been told in a little volume called "The Cross of Christ in Bolo-land" by J. M. Dean. For the first ten years the Association confined its activities to caring for the army of occupation. In 1909 a magnificent American-European building was erected at a cost of £170,000. This building has proven a God-send to hundreds of young Americans who come to Manila on business, without relatives or friends. Perhaps even more appreciated is the gymnasium used by men of all ages, from all walks of life, of all religions. As Mr. E. S. Brown put it, "were it not for this opportunity to let off steam, to get away from the painful strain of the day's duties that the gymnasium offers these men, they would break down nervously, and all too often morally, or would have to leave the country. . . . Young fellows who were staunch and steadfast at home find that in some subtle way their ideas have undergone a change, and almost before they realize it they are fighting the battle of their lives to keep clean and true, and to stand up straight. Just here the physical work to which they turn so readily becomes a strong right arm of Christ."

In 1910 William Howard Taft, President of the United States, invited the Young Men's Christian Association to hold a conference in the White House on World-Wide Extension. A committee composed of Filipinos and Americans met at the invitation of Governor-General W. C. Forbes, in Malacanang Palace, and made arrangements for extending this new world

program into the Philippines. Developments have been rapid since that time. In 1911 the International Committee granted the Philippines £230,000 and in a remarkable campaign £148,000 were added to this by people of the Philippines. Honorable Teodoro R. Yangco and Mr. Antonio R. Roxas each gave £20,000. The City "Y" was opened in August, 1914, and the Student Branch in July of the following year. The American City, and Student buildings, located in the strategic center of Manila, with 36,000 square meters of land, constitute "one of the finest plants possessed by any city in the world for the physical, intellectual, and spiritual development of young men and boys." A Chinese branch of the Association was started in 1921, and a new branch was opened in Binondo in 1923 for that thickly congested district. A campaign was successfully waged in the same year for the erection of a Student Association building for the agricultural college at Los Baños.

The success of the Association in enlisting the support of the prominent leaders of the Philippines, Catholic and Protestant, has been as conspicuous as its success in raising money. It is wholly non-sectarian, admitting Roman Catholics as well as Protestants, which gives it a strategic position not enjoyed by other religious organizations; and its social service appeals even to men who have no religious interest.

The following paragraph is from an article on "The Y. M. C. A. and the Filipino People" which appeared in one of the leading Filipino magazines:

"No single non-governmental and non-sectarian institution at present is doing so much for the Filipino youth as the Y. M. C. A. Freed from the necessity of preaching the dogmas of any particular denomination; unhampered by that narrow outlook which is so often the cause of bickerings between sects; based solely on the broad, general principles of the Christian faith; the Y. M. C. A. bids fair to become the most important single factor in the upbuilding of a race of men characterized by deep religious feeling and the presence of the spirit of charity, helpfulness and social service."

The buildings buzz with activities. Several thousand

members are enrolled every year. Every effort is made to give these members something to do. A list of the committees, all of them "wide awake," in the Student Building, may give some impression of the kinds of things which the members are doing:

Executive Committee, Committee on Student Work, Membership Committee, Physical Activities Committee, Tournament Committee, Committee on Socials and Entertainments, Committee on Music, Committee on Hikes and Excursions, Committee on Publicity, Employment Committee, Dormitory Residents' Welfare Committee, Committee on Bible Study, Committee on Students' Conference, Committee on Social Service.

THE METHODIST MISSION

The honor of having done the first real foreign missionary work among Filipinos belongs to Mr. and Mrs. Arthur W. Prautch, who were not regular missionaries, though Mr. Prautch had done evangelistic work in India under the Methodist Mission. Immediately after the American occupation of Manila, Mr. Prautch came from India and set up business in Manila as a cattle and lumber merchant. His beautiful Christian wife could not rest satisfied until she and her husband were again engaged in mission work, so they opened what they called "The Soldier's Institute," to help the American soldier boys to keep away from temptation. Mrs. Prautch led the singing, and Chaplain George C. Stull did the preaching. "The help rendered by Captain Stull and Mr. and Mrs. Prautch was invaluable," writes Bishop Stuntz. "Without their labors in preaching and carrying forward the work, it would have been impossible to make a beginning."

After the "Institute" had been going for a few weeks, five prominent Filipino Masons, all of whom have since become famous men, came to Mr. Prautch and asked him to open meetings at his "Institute" for Filipinos, promising to fill every meeting with Masons until other people should learn to attend. Thus Protestantism in the Philippines began among Masons

—and Masonry has been an unfailing friend to the Protestant movement ever since. Mr. Prautch opened regular services for the Filipinos, speaking the Spanish he had picked up in Manila or using interpreters. Bishop Stuntz has graphically described the conditions under which those early meetings were held:

"Timid souls who had worshiped God in secret for many years, but who had never dared openly to own a Bible, came one by one into these services, and went away to invite others. Little by little it became clear to the native people that under the flag of the United States they were really at liberty to worship as they chose. It was a boon so precious that they hardly dared to accept it. The hated friars were still in the city. It was long before they could be made to see, and to this day the poor people in the provinces do not see, that the day of friar rule is over, and that no more will men be flogged at the church doors, or fed on pounded glass by hired assassins, or sent into foreign penal colonies, or shot by firing squads, for presuming to worship God after the dictates of their own hearts. The disturbed conditions made it a marvel that religious services could be held at all. The most intense excitement prevailed on all hands. Battles were the order of the day. There was scarcely a family in Manila that did not have some personal interest at stake in the conflict. . . . But in the storm of war the infant church was being securely rooted in Philippine soil." [3] Among those who attended the meetings of Mr. Prautch were Paulino Zamora and his son. When the old gentleman was invited to speak, he said that he was not able to speak well on his feet, but that his son could do better. Nicolas Zamora stood up and amazed the congregation by preaching a sermon so eloquent that it thrilled even those Americans who did not understand what he was saying. From that day until his death he was the foremost Filipino preacher. The story of his life is told in Chapter XVIII, "The Independent Protestant Churches."

Bishop James M. Thoburn, missionary in India for the Methodist Church, had the Philippines within his jurisdiction,

[3] "The Philippines and the Far East," p. 422-424.

and had felt the burden for their evangelization ever since 1884. He had followed the futile attempts to introduce the Bible into the Philippines, with sadness of heart. The moment he heard of Dewey's victory, he made preparations to enter the door which he had so long been praying to see opened. On March 2, 1899 he preached the first sermon ever delivered by a regularly ordained missionary in the Philippines. About two hundred Americans and Filipinos were gathered in the "Filipino Theatre" on Calle Echague to hear him. "It was a service held under difficulties. Firing was going on so near the city that the shots could be plainly heard. All the city was under strict military guard. Permission to hold the service had to be secured from the commanding officer of the city. Nearly all the Americans in Manila were soldiers, and practically all of these were either on duty or in momentary expectation of a call to duty." [4] Bishop Thoburn remained in Manila two weeks, establishing a church and licensing Mr. Arthur W. Prautch as local preacher. Thus Methodism began in the Philippines, with an enrolment of 688 members before a single regular missionary had arrived! The work of the Methodist Mission has spread north from Manila to Aparri at the extreme northern end of Luzon. It includes within its territory five dialects, Tagalog, Ilocano, Pampanga, Pangasinan, and Ibanag.

In the history of modern Protestant Missions there is no parallel in any country to the advance of Methodism during its first twenty-four years. Here are the footprints of God working mightily through spiritual giants. Most of the early pioneers have returned to the United States, some of them worn out by the intensity of their efforts. Bishop Homer C. Stuntz is now a world figure in Missions. Dr. Harry Farmer is a secretary in the head office of the Methodist Board. Rev. J. L. McLaughlin is a secretary in the head office of the American Bible Society. Dr. Marvin I. Rader is the Western secretary of the Methodist Board. Lyons, Peterson, Klinefelter, Rayner, Huddleston, Moe, and Cottingham have come down from the first decade and are still driving ahead with

[4] "The Philippines and the Far East," Stuntz, p. 420-421.

ever accelerating speed. A complete account of their march of victory will be published in connection with their twenty-fifth anniversary celebration; and whatever one might say now would be rendered superfluous by that publication. An outsider may pay tribute and admire but he knows that he could not do the facts justice.

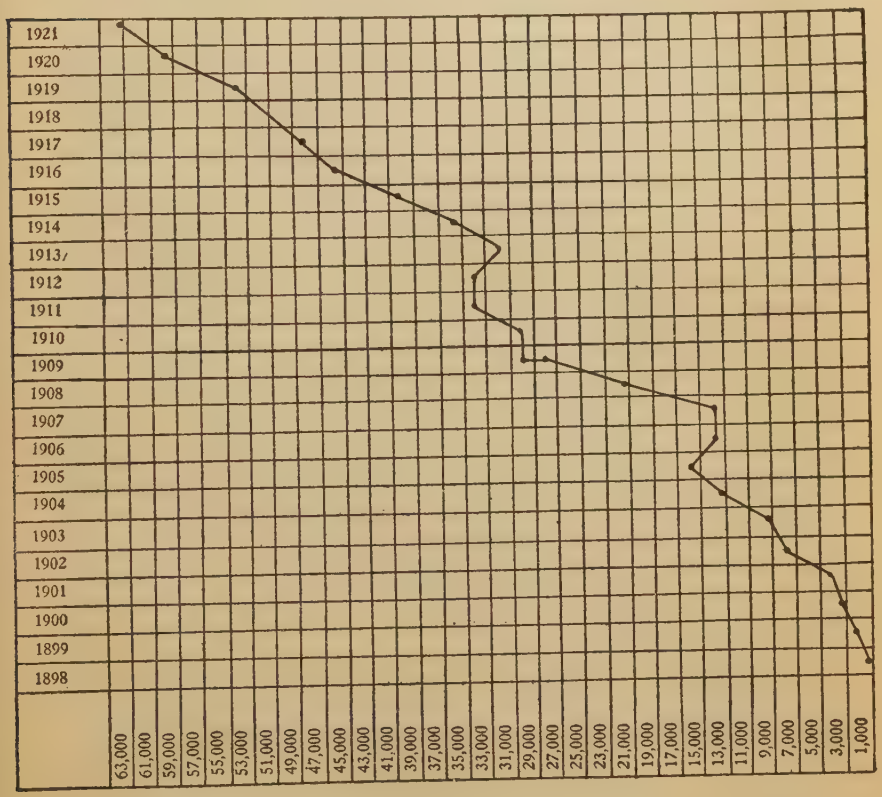


Chart showing the growth of the Methodist Mission in twenty-three years, 1898-1921.

What interests the student is the secret of this success. Some of the factors may be described very easily. The first and greatest was *tremendously hard, aggressive work carried on by Spirit-impassioned men.* This work was doubtless stimulated

by the *close organization of the Methodist Church,* in which every man feels that he has upon him not only the eye of God, but also the eye of a superior officer to whom he must give account. The great consideration given to annual reports from the field, and particularly the stress laid upon the number of new members and the gifts made by the church, has been an incentive to all or nearly all pastors and missionaries. Few churches have such a developed *sense of accountability,* such a burden to bear fruit. There is *concentration on evangelism;* soul-saving is the single aim. The message is *simple and it is warmly emotional,* gripping hearts first and minds afterwards. *It is a faith that costs.* It costs courage to go forward to the mourner's bench and confess sin in the face of a congregation; it costs several pleasures which nearly every convert had loved but which the Methodist discipline forbids; it costs money—and members are not allowed to remain at ease in Zion respecting their obligation to give for the support of the church. Then, and a very important matter this is, *formalities do not encumber progress;* things do not have to be done in the traditional way. A street corner or a log are just as suitable for pulpits as any church interior. A man does not have to have a college or high school diploma to preach; he does not have to speak either English or Spanish; local preachers are made in every town out of the best available material. There are no remarks such as one hears in other circles to the effect that "if we can't do it right we'll not do it at all." This appeals mightily to the common people.

This suggests another of the secrets of Methodist success—*they ignore nobody, rich or poor, bond or free.* They would a little rather have poor people, perhaps, than rich, if they cannot have both. Dr. Cottingham says: "The farmer-fisher folk make our most trustworthy class. They pay their preachers, build their own chapels, and send their sons and daughters into the vineyard to labor for the Master. Others may make the adornment for the Methodist Church, but these sturdy, honest, industrious people furnish the foundation in heart and life for the great Protestant faith." The last secret which we will mention here is that the Methodist leaders *believe in their*

method and inspire in their congregations the spirit of loyalty, not only to Christ but also to the Methodist Church.

THE PRESBYTERIAN MISSION

Dr. James B. Rodgers, of the Presbyterian Mission, has written the story of the first "Twenty Years of Presbyterian Work in the Philippines," and it need not be repeated here. Rev. and Mrs. Rodgers had been doing missionary work in Brazil for eleven years when the United States took the Philippines. As soon as it became certain that President McKinley meant to stay in the Islands, the Presbyterian Board voted (November 21, 1898) that the Rodgers should be transferred from Brazil to the Philippines. They reached Manila five months later (April 21, 1899), just a month after the visit of Bishop Thoburn. They were the first permanent regularly appointed missionaries in the Islands. Dr. Rodgers was able to speak Portuguese fluently, and made rapid progress with the sister tongue, Spanish. He gives the Bible full credit for the remarkable opening he found when he first arrived in the Islands. "On my arrival in Manila in 1899, I found Mr. Randall, a sub-agent of the British and Foreign Bible Society, who was a great help. He introduced me to Sr. Poblete, who in turn introduced me to Sr. (Paulino) Zamora, and two openings were ready within forty-eight hours of my arrival." He found himself in the midst of a thrilling work almost before he could get unpacked. A year after his arrival, the Federal Party[5] held a great religious meeting in the Teatro Rizal. The place was jammed. The leader spoke of the horrors of the Spanish revolution in 1896, and urged the substitution of Filipino clericals for the friars. The audience arose and shouted approval. Dr. Rodgers followed, and in eloquent Spanish declared that this was "a movement of people tired of mediation, and seeking personal knowledge of God." This was the first of the meetings out of which grew the oldest of the Tondo churches. At the dedicatory services of that church there was

[5] Pro-American. See end of Chap. VII.

"such a throng that it was necessary to station sentries at the door and to allow church members only to enter."

Rev. and Mrs. D. S. Hibbard reached Manila a month after the arrival of Rev. and Mrs. Rodgers. The Hibbards went to Iloilo, where they were joined the following year by Dr. and Mrs. J. Andrew Hall. Dr. Hall was therefore the first missionary physician in the Islands. Antique, the western half of the Island of Panay, proved unusually ready for the missionaries. Entire *barrios* have united with the church, so that there are no new people to baptize excepting children. The transfer of Dr. and Mrs. Hibbard to Dumaguete in the Province of Oriental Negros, and the development of Silliman Institute is told in a later chapter. Silliman is so conspicuous that too little attention is paid to Guihulngan, in the northern part of the same province, where there exists the largest Evangelical church in the Philippines. Looking back over the early years one missionary said: "Few mission fields in world have been so blessed. It is only seven years since the first resident missionary, Mr. Rodgers, reached the field. To-day (1906) there are 4127 communicants in the Presbyterian Church." [6]

But it was not all so easy. The Presbyterians have opened eight other stations, and in every one of them the friars and priests have succeeded in making Protestant work exceedingly difficult. Each one of the heroic pioneers deserves a chapter by himself.

Cebu, Leyte, Albay, Tayabas, Bohol, and Camerines had little share in the general uprising against the friars. Catholicism had never lost its hold. Working against it was like boring into concrete. It requires a particularly fine temper to continue that sort of work for many years, the temper of a Brown, a Jansen, a Rath, a Graham, a Magill, a Dunlap, a Miller, a Carter. These men have broken through the concrete and to-day the opposition seems breaking as never before, particularly in Cebu, Leyte, Bohol and Batangas.

Five dialects are spoken in the fields occupied by the Presbyterian mission, Tagalog, Cebuano, Samarino, Ilongo and Bicol. The total membership is more than 16,000.

[6] *Philippine Presbyterian*, 1906.

THE EPISCOPAL MISSION

Five of the chaplains in the army of occupation during the years 1898 and 1899 were Episcopalians. Rev. James A. Smiley, the first missionary under appointment, arrived in 1899, but had to leave on account of ill health. The senior missionary now on the field is Rev. John A. Staunton who arrived in 1901. Father Staunton has developed a splendid industrial school for Igorot boys in Sagada. In 1902 Rev. Charles E. Brent, Rector of St. Stephen's Church, Boston, was elected Bishop of the Philippines. He did more to make the Episcopal Mission famous than any other man. He had conscientious scruples against attempting to proselyte from any other communion, Catholic or Protestant, and, since all Filipinos were baptized as Romanists, the Bishop's work had to be confined to Americans, Europeans, Chinese, Moros and pagans. His work among the American officers was particularly noteworthy. He baptized both General Pershing and General Leonard Wood. It was doubtless the friendships which he made in this way that led to his appointment as ranking chaplain in the expeditionary forces in France, during the World War.

The Cathedral of St. Mary and St. John, costing $100,000, is the most imposing Episcopal church in the Orient. The outstanding achievement of the Episcopal Mission, however, is not this cathedral, but the splendid social program which has been undertaken. In no other part of the world, perhaps, certainly in no other mission in the Philippines, has the social gospel received such a large proportionate emphasis. Every church has an important social institution connected with it—in most instances the institution is larger than the church. An enumeration of these institutions will reveal their variety.

In Manila

The Columbia Club, with excellent gymnasium for foreigners

St. Luke's Hospital and Dispensary, used by foreigners more than any other Hospital.

St. Luke's Nurses Training School

House of the Holy Child, for American mestiza Girls.

St. Stephen's Chinese School.
In Baguio
Baguio School for American Boys
Easter School for Igorot Boys and Girls
In Sagada, Mt. Province, Luzon
School for Igorot Boys
School for Igorot Girls
In Besao, Mountain Province, Luzon
St. James School for Igorots
In Bontoc, Mountain Province, Luzon
Girls' Dormitory
In Tutukan, Mountain Province, Luzon
Holy Cross School
In Zamboanga, Mindanao
Hospital and Dispensary
In Jolo (Not officially under Episcopal Mission, but under the direction of Bishop Brent, Mrs. Lorillard Spencer and other Episcopalians.)
Agricultural School at Indanan.

The statistics published for 1921 show that the Episcopal Mission has:

For spiritual ministrations	14 members of the clergy
	6 lay readers
	4 deaconesses
	4 sisters
For social service	2 American physicians
	2 Filipino physicians
	3 American nurses
	6 Filipino nurses
	10 Other American workers
	57 Other Filipino workers
	6 Other Chinese workers

An analysis of the above statistics shows that there are 28 persons engaged primarily in the spiritual ministrations of the churches, while 86 persons are engaged in various forms of social service. One observes, too, that judging by the number

of its schools, the Episcopal Mission appreciates the importance of placing the major emphasis on childhood.

THE BAPTIST MISSION

For some twenty years prior to the American occupation Rev. Eric Lund, D.D., was a missionary in Spain, and was more at home in Spanish than in English. How he fathered and converted young Castells, and how Castells came to the Philippines in 1888, in company with the ill-fated ex-friar Lallave, to sell Bibles, has already been related. On May 2, 1900, Rev. and Mrs. Lund reached the Philippines and selected the Islands of Panay and Negros as their fields of labor. Dr. Lund has studied twelve languages, and has written more or less extensively in six of them! He translated the New Testament into the Panayan, and portions of it into the Samarino, dialect. Rev. C. W. Briggs, who also reached Iloilo in 1900, has published a book on missions in the Philippines. Rev. P. H. J. Lerrigo M. D. (observe his enviable training in both medicine and theology), Rev. A. A. Forshee, and Rev. J. C. Robbins, D. D., came to the islands in 1902, and wrote scores of thrilling accounts of their experiences. The Board decided that it needed talent like that at home, and in 1913-1914 made mission secretaries out of the trio. Rev. W. C. Valentine opened Jaro Industrial School in 1903. "The greatest reader in the Philippines," Rev. H. W. Munger, and Rev. R. C. Thomas, M. D. (another man with preparation in both theology and medicine) came in 1904. The delightful children's stories, "Jack and Janet in the Philippines," are from the pen of Mrs. Thomas, who is the daughter of the well-known American Christian stateswoman, Mrs. Samuel W. Peabody.

Indeed the seventy odd Baptist missionaries who are or have been in the Philippines present an extraordinarily high intellectual average. Doubtless this is the reason for their emphasis on religious and general education. Their forty-six schools with 2300 students are described in the chapter on Religious Education. In point of members there has been a steady increase of about five hundred each year. The dialects used are Ilongo and Samarino.

UNITED BRETHREN

Rev. E. S. Eby and Rev. Sanford B. Kurtz sailed into Manila Bay on April 1, 1901, and Rev. L. O. Burtner followed a few months later. Because the United Brethren is a small communion, the Evangelical Union gave it a rather restricted territory in Northwestern Luzon, where Ilocano is spoken. The United Brethren very wisely restricted themselves even further, concentrating on the province of La Union, and inviting other missions to enter the territory which they felt they could not occupy. This generous policy has been abundantly justified by the results, for to-day the United Brethren field is the best evangelized and the best organized of all the mission fields in the Philippines. The greatest credit for this achievement, so far, at least, as Americans are concerned, undoubtedly belongs to Rev. H. W. Widdoes, who took charge of the work in 1904. Instead of setting up a dignified office in Manila, as a superintendent might have been expected to do, Mr. Widdoes and his indomitable wife went up into the then distant Ilocano country and began their work in what had three years before been the heart of the Philippine rebellion. They did not know it at the time, but they had settled among one of the finest peoples in the Islands. No other class of Filipinos has produced so many men of prominence proportionately to its numbers, as have the Ilocanos. Over-population has driven them to thrift and hard work, and they carry their good habits into church and state. Three of the members of the United Brethren Church have been governors of provinces, and several have been influential in education, law, and medicine. The great educator, Camilo Osias, was baptized, when a boy, by Rev. Mr. Widdoes.

The United Brethren are extending their work among the Igorots, Ifugaos, and Kalingas. The Filipino churches are enthusiastic about their missionary opportunity among these non-Christian peoples and are supporting two Filipino missionaries to the Igorots. They are not satisfied with this, but are planning to support missionary work among the Moros in the distant Island of Mindanao.

THE DISCIPLES MISSION

Mr. and Mrs. W. H. Hanna and Mr. and Mrs. Hermon P. Williams began their missionary work in August, 1901. Mr. Williams returned to America in 1908 and Mr. Hanna in 1922.

The early missionaries, believing that the leading of the Holy Spirit should not be obstructed by any territorial arrangements, established churches in nearly all sections of Luzon, and Filipino evangelists, following their example, established a number of churches in Eastern Luzon which missionaries have never visited. It has been difficult for the Mission to keep an accurate account of the membership and contributions of the churches. By the year 1923 every missionary on the field was convinced that it would be more satisfactory in the Philippines to submit to a territorial agreement under the Evangelical Union, and in a series of conferences with the Presbyterians, Methodists and United Brethren, a division of territory was effected such that only one Protestant communion was left in each municipality. As a result of this happy understanding the Disciples were assigned the Northern section of the Island of Mindoro as their new field for expansion. Their churches are now found principally in Ilocos Norte, Ilocos Sur, Laguna and Rizal Provinces.

The Disciples have exceeded all other churches in the amount of power given to the indigenous churches. Not only do these churches control their affairs, but they delegate four Filipinos who have voting power in the Missionary meetings and help decide what policies the Missionaries shall pursue. It is impossible for the Disciples missionaries to do anything unknown to the Filipino churches.

In 1924 the Mission set aside Mr. Frank V. Stipp who made a survey of the field, following the magnificent outline prepared by the United Christian Missionary Society. Every other Mission in the Philippines should follow this example.

The Christian Mission has strongly emphasized social service. It has three hospitals and three fine concrete dormitories in Manila, Laoag, and Vigan.

THE AMERICAN BOARD MISSION (Congregational)

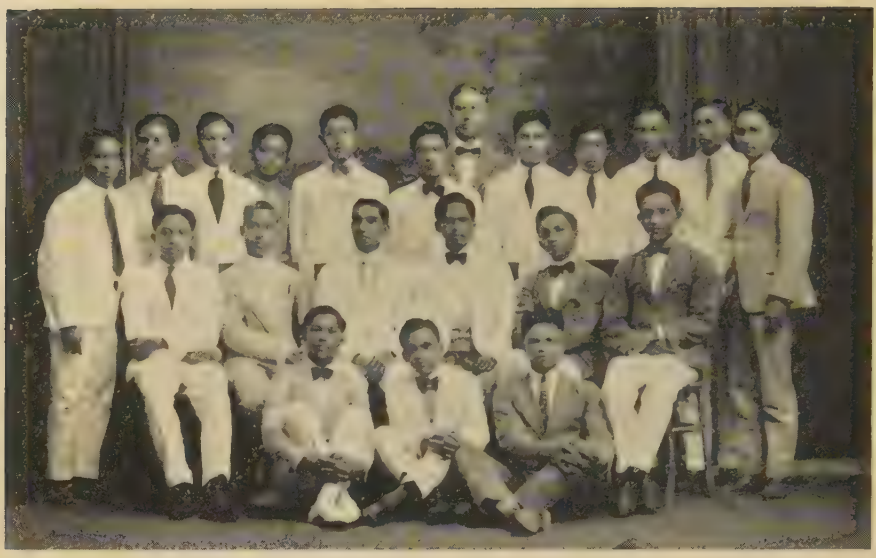
Rev. Robert F. Black entered the little-known district of Davao, in Southern Mindanao, in the year 1902. It was a peculiarly difficult district, partly because the hills were inhabited by widely scattered and very primitive tribes, partly because the immigrants spoke such a variety of tongues, and partly because the population was so transitory. The field offered a chance for primary education and a few schools have been established among the Bagobos. There was a particularly great need for medical work, as malaria in its most pernicious form carries off large numbers of people. Dr. Charles T. Sibley established a hospital in 1908.

In 1915 a station was opened in Northern Mindanao, and since that date the growth in membership has been rapid. Thousands of immigrants are coming into Mindanao, a large percentage of them Protestants. The difficulty is to find leaders who can organize and lead these people. In order to prepare Filipino leaders who can meet this need, the American Board has stationed one missionary in Silliman Institute to develop a Bible School in coöperation with the Presbyterian Mission, and has located another man at Manila to teach in Union Theological Seminary.

The Mission has established only Evangelical Churches (adopting the common name chosen by the Evangelical Union) and the members do not know that the missionaries are Congregationalists. It has issued an invitation to all other missions to coöperate in Mindanao, providing they will adopt the policy of eliminating denominationalism. It hopes to make Mindanao the first union mission enterprise in the Philippines. The island is about the size of Maine, is very mountainous, and as yet is crossed by no roads. Thirty-four native languages and dialects are known to be in use. Besides Christians, there are six distinct groups of Mohammedans, and twelve or more pagan tribes, each of these with dialect sub-divisions. Obviously this offers a great missionary enterprise for the Filipino Christian churches in all parts of the Islands.

FISHERMEN BUILDING THEIR CHURCH

TRADE SCHOOL ORGANIZED BY GENERAL PERSHING



SILLIMAN STUDENT VOLUNTEER BAND

COMMENCEMENT AT SILLIMAN

CHRISTIAN AND MISSIONARY ALLIANCE

That the missionaries of this Board could have done so much on such meager financial resources is a marvel to all other missionaries. A remarkable school for mestiza girls has grown up in the vicinity of Zamboanga under the direction of Mrs. David O. Lund. It is described elsewhere. Mr. Lund preaches the gospel without restraint among the Moros as well as among all other classes of people, and has been asked by *panditas* or Moro priests to teach them the Bible. Members of their churches are scattered all along the coast of Zamboanga and the Sulu Archipelago.

Rev. and Mrs. E. J. Lommasson have an elementary school among Subanos on the south coast of the Zamboanga peninsula at a place called Margasotubig. This place is located on Dumaquilas Bay, said by experts to be one of the best natural harbors for naval purposes in the world. It is now surrounded by a wilderness inhabited by pagan Subanos and Moslem Moros. The response which greets the work of the Lommassons is almost without parallel in the Philippines. "Great crowds listen to the Gospel every Lord's Day, and the Gospel is being gossiped from house to house by the simple hearted natives. The chief with his five wives is a regular attendant and supporter of the work. He has expressed a desire to give five hundred pesos for a chapel. . . . I think you will find that the most ideal gospel work in the Islands," writes Mrs. Lund.

The pastors and missionaries of the Alliance depend very much upon God for curing illnesses and for supplying funds. One pastor in particular reports many remarkable cases of healing, and depends entirely upon God to supply his daily needs. When the mission needs new buildings it begins praying and never stops until the buildings are finished.

The greatest single triumph of the Alliance was the discovery and preparation of Matias Cuadra, the first Moro minister. His thrilling story is told in a later chapter. Two other young Moros have been in attendance at Silliman Institute preparing

to take up the ministry among their own people. The Alliance has proven that the Moros are ready for the Gospel.

SEVENTH-DAY ADVENTISTS

Mr. R. A. Caldwell, an evangelistic colporteur, came from Sydney, Australia, in 1905. The regular work was begun in 1908 with the coming of Mr. and Mrs. L. V. Finster. The first church was organized in 1911 with 18 members. There are many valuable lessons to be learned from the methods of these earnest people. For example, they have learned the value of tents. Said Mr. Finster: "The tent was crowded every night for ten weeks at a time. We pitched in three different places, with the same results. One year later our membership had grown to a hundred, with many more keeping the Sabbath." They give Filipino workers generous appreciation, by word and in their written reports. They are very kind, very free from caste. "The policy of the denomination is to develop native ability and resources." They succeed at both—especially the resources! Their members gave ₱14.38 per capita for evangelistic work in 1921! To get the full weight of this figure one must make comparisons. The nearest approach to them is made by the Presbyterians—but "approach" is a poor word to use—with a per capita giving for all purposes of ₱2.16 —a little more than one seventh of the per capita giving of the Seventh Day Adventists. To reveal the per capita giving of each denomination would be unpleasant, but it ought to prove a valuable stimulus to them to state that they *average* ₱1.43 or exactly one-tenth of the per capita giving of the Adventists. The tithing plan, in other words, produces among the Adventists exactly ten times as much in the way of contributions as the methods used by other denominations. These figures may be confirmed by dividing the total contributions of each denomination by its total membership.

One other, and the most striking, lesson to be learned from the Adventists is told at length in the chapter on Christian literature. Fifty colporteurs sell ₱200,000 worth of books in nine languages each year!

THE HEARTS OF THE MISSIONARIES

The account which has just been given leaves an impression of coldness, as such a digest of facts and statistics always does. It misses the *motive* of the men and women behind these movements; yet missions have positively no meaning excepting as the expression of that inner urge. These men and women are human—human in their frailties, human in their feelings. One thing differentiates them from the average man in business—they have heard a divine call, and they have answered "Yes" to the summons. Some of them are appreciated by their neighbors, others are not, but all of them find their chief compensation in the wonderful fellowship which the Father grants to those who surrender completely to His will. They believe that they have not only the greatest task, but also the greatest joy in the world. They covet the same joy for their children. What could be more beautiful than this: "The coming of little Lorna Ruth into our home is the sweetest joy of our lives, and our constant prayer is that she may live to take up the Master's work when we are called to give it up." They do not all look happy. Some of them are obsessed with the conviction that they are looking out upon a world full of people bound for perdition, and their own salvation does not make them happy in the face of this tragedy in the lives of their neighbors. These saints are carrying the cross all their lives. Others, with a more hopeful theology or a stronger faith, beam with the love of Christ.

Most of them are hard workers, and many work entirely too hard. The toll of nervous collapses is double that of the other foreigners in the Philippines, notwithstanding the fact that missionaries neither drink liquor nor smoke. Excessive tea, coffee, work, and worry have not yet been entered in their lists of sins. One missionary mentions that in one year he was in his home just thirty nights, the remainder of the year "roughing it" on tours. "I thank God for the physical strength that He has given me, but I realize that no man can keep up that pace and remain long in the work." He has been "laid on the shelf." Another writes:

"The past eight months have been the busiest that we have experienced. More than two days out of three we have spent away from home. Not many of the one out of three that we have had at home have been rest days, because those have been days in which the people came to visit and attend to business and the days in which to plan for work, to make out programs, and to write our letters. The special gift letters and the letters required to make our self-support plans successful have been a great burden. Each day at home has had an average of sixteen letters or a total of one thousand two hundred and seventy-one. How often we have prayed for relief from this burden or for allowance for a helper. Many days we have longed for one day of rest, but rest days have been almost as rare as frosty mornings. Yet in all this we have found more time for communion with our Lord than ever before. He has been our strength when we were weak, our renewer when we were tired, our restorer when we were sick. Our all in all is He. To Him we offer praise and thanksgiving this harvest season."

That story is tame beside the report of the woman who wrote 5000 letters in one year!

Some men are scattering very extraordinary ability by attempting to do three or four men's work, when concentration would have produced far better results. Here, for example, is the list of five distinct positions, every one of them large enough for one man, which one missionary carried for a year:

1. Professor in theological seminary—taught 12 hours per week.
2. Director and spiritual advisor of students' dormitory.
3. Manager of the large publishing house of that mission.
4. Preacher for English-speaking congregation twice each Sunday.
5. Mission lawyer, in which capacity he
   Completed fifteen titles to plots of land.
   Handled sixty-four legal matters.
   Wrote 120 opinions.
   Made eight appearances in court.

While every physician condemns this over-exertion as suicidal in the tropics, it must be said that it has a wholesome influence upon the Filipino pastors, who catch the spirit of devouring zeal, and work with the same reckless disregard for health. The ministry in America is reported to be the most healthful profession, but it is not so in the Philippines. The toll of Filipino pastors is very high. Can one, after all, carry on a triumphal work for Christ in the Philippines without overworking?

One gains brief glimpses into the hearts of the missionary women through letters and articles, which reveal that if they could be collected they would make one of the most stirring volumes ever written.

From one of the saintly souls in the Philippines comes this:

"Deeper grows the joy and higher my appreciation of teaching daily in our institution. There has been a joy in service this year greater than I have ever known before. I have felt sometimes that my happiness could only be measured by the fulness of the hours. Each day grows better than the former. My duties have filled the hours to overflowing but the Father has given me rich joy. It has been a year of prayer and meditation, for we would not, amid busy cares, forget this. God grant that through my prayer He may have been able to accomplish His purpose."

Who does not feel the thrill of this overflowing of the heart:

"As we cannot measure the fragrance of the rose, nor picture the glories of the sunset, neither can we tell what God has wrought in and through our co-workers and us. We come in at the evening of the year with the songs of the reapers on our lips, though weary and worn by our arduous labors. Our souls are fresh, our spiritual eyes are clear, our hearts are overjoyed as we lay our sheaves at Jesus' feet and feel his hand of blessing and smile of approbation. The approval of our God is all we seek.

"Joy and sorrows mingle together in our daily walks like the rain through the sunshine, but He sanctifies the sorrows

and our cup runneth over. Surely goodness and mercy do follow us all the days of our lives."

AMERICAN LAYMEN

In a very true sense every American is a missionary, chosen by the fact that he is in the Philippines, and he cannot avoid making *some kind* of contribution. There are, as in other foreign lands, three kinds of Americans, some powerful aids, some neutral, some stumbling blocks. The last named, happily, are rapidly disappearing. In 1904 Bishop Stuntz could say that "the worldliness that smites most of the Americans who come to the Philippines is chiefly seen in the neglect, if not open and sneering contempt, for all forms of religious worship." That "open contempt" is gone. The "widespread neglect of religion" still exists, though it is not as widespread as it was twenty years ago. There is a state of "friendly neutrality" at the worst, and of positive interest and coöperation on the part of an ever larger number of Americans. Many have been doing beautiful missionary work in remote places, and will never receive the appreciation which they deserve. Let one illustration do for scores of saints who have given their best and have at last laid down their lives for the Filipino people.

Mr. and Mrs. Hershell Ames settled on a plantation in the midst of the jungles a few miles from Davao gulf. Within a few hundred yards of them was the village of a small tribe called Kalagans. Mr. and Mrs. Ames counted the human output of that tribe as of more value than the hemp or rubber output of the plantation. They built a school house and helped the mission pay for the expenses of a Christian teacher. They did all they could to uplift the social conditions of the Kalagans. Scarcely an hour of the day or night passed without a house full of primitive people, seeking advice or hungry for the smile of Christian Americans. Mrs. Ames had a small organ and taught the children to sing gospel songs—the first English they learned. There in the forests she composed hymns, some of which are being sung in Baptist churches. When, at last, malaria, the scourge of pioneers, undermined the health of Mr.

Ames and compelled him to leave for the States, the loss to the Kalagan tribe was beyond computation. Mrs. Ames died in San Francisco almost immediately after landing.

A volume ought to be written about the quiet unsung American school teachers. They have done the greatest missionary work in the Islands. God only knows how many struggles with temptation and loneliness the distant villages have witnessed, how many conquests over despair, how many sacrifices of the most touching nature. In all the world it would be difficult to find so much love lavished by white people upon people of another race as has been poured out in the Philippines. These sacrifices were not made in vain; the amazing progress of the young generation in education is the fruitage of this last full measure of devotion on the part of American teachers.

All that has been said of teachers must be repeated regarding government officials. They have explored, enduring privation; they have suffered, and died from disease—and many of those who have contributed most are scarcely memories, for they neither desired nor understood the art of self-advertising. In the making of the diviner order which is to come in the Philippines, these men have built foundations better than the world will ever know.

This chapter must conclude with the story of a man who illustrates a third type of Americans—those who have found God through the efforts of missionaries in the Philippines. The sorely tempted American has been neglected too much by his missionary countryman, and we owe Rev. Frank J. Woodward a debt of gratitude, not only for his part in saving this American, but for his demonstration of the value of working and praying with American men who have fallen. We will let Mr. Woodward tell the story:

"William L. Ghent enlisted for service in the Philippines, where he served until the close of the war with Spain. Then followed a period of twenty years, ending June 2, 1919. These were dark years, when gambling and drunkenness caused the loss of all his hard-wrought gains.

"It was at the end of his last debauch when recovering from

the effects of a long period of drunkenness that a New Testament, which had previously been given to one of his children, came into his hands. He read it through before he was able to leave his bed. Realizing his helplessness and the abject need of his family, he called late in the evening of June 3, 1919, inquiring whether I would receive his pledge never to drink again. This I refused, telling him that his own strength was futile in such a battle. I begged him to confess his sins, and through faith in Jesus Christ as his Lord be forgiven and born anew. On the morning of the second day I was awakened early and going to the front door found Mr. Ghent, whose face wore the look of one who has found the greatest joy in the world. After we had knelt in prayer he left for the steamer in which he soon sailed in search of work. While on the journey of eighty miles from Cagayan to Kolambugan he had a vision in which Christ appeared to him as real as though He had been physically present. The experience made a profound impression upon Mr. Ghent as it left in his mind a feeling of the constant presence of Christ and helped him to endure many a hardship during the ensuing eighteen months. His prayers were answered, for he was offered work at one hundred twenty five dollars per month before he left the steamer at Kolambugan.

"Working ten hours a day in the heat and tramping continually along the new railroad cuts and fills to oversee and supervise, he still would rise at four o'clock in the morning in order to find an hour for Bible reading and prayer. At five o'clock the family ate breakfast and then he conducted family prayers with his wife and the older children. At six o'clock he was off to his work in the forest. At nine o'clock he made it a point to slip away from the work to a large tree, where he regularly spent fifteen minutes in prayer. Again at twelve o'clock, after having eaten his lunch he would go off alone for a half hour for Bible reading and prayer. He usually found time to slip away at three in the afternoon for a few minutes alone in prayer. Within the first three months after his conversion, Mr. Ghent had read through the New Testament three times. Every evening an hour was spent with the family in Bible reading, memorizing verses, and in prayer. On every

such occasion when I have been present, each one, even the small children, offered a prayer."

Illustrative of the character of Mr. Ghent's meetings is this reported by Mr. Woodward: "The prayer-meeting last night was the best I have ever attended in the Philippines. It was a general break-down. The floor of the chapel was wet with tears. Grown men and women wept like children. They did not wait to be called on to pray, but cried aloud, asking God to be merciful to them in their sins and to save them."

Mr. Ghent later went to Camp Keithley on Lake Lanao where he preached Christ to the Moros so convincingly that he had twenty of the young Mohammedans on their knees in prayer. This man, who four years before seemed a hopeless drunkard, has the honor of having been the first missionary to the Lanao Moros.

Chapter XII

ADVENTURES IN COOPERATION AND UNITY

Scarcely had the missionaries arrived when they began to get together. A Ministerial Alliance [1] was formed on June 11, 1900. The name of Dr. James B. Rodgers holds a prominent place in this as in nearly all union efforts since. While many other have toiled equally hard they will wish the name of this pioneer church union advocate to be given first place. In September, 1900, he read a paper before the Ministerial Alliance advocating a better form of denominational cooperation. The following April, three Presbyterians, Dr. Rodgers, Rev. Davidson, and Dr. Ewing of India, issued an invitation to the other missions to join them "in a conference concerning questions of mission polity." The four matters which they suggested for discussion were:

1. Territorial division of the Philippines among the missions.
2. The matter of a common name for the churches, "Iglesia Evangelica" being suggested.
3. The possibility and methods of so directing growth as to produce, in the end, one national Evangelical Church.
4. Cooperation in schools, presses, newspapers, etc.

Representatives of six organizations, Methodists, Presbyterians, Young Men's Christian Association, Christian Missionary Alliance, The British and Foreign Bible Society, and The American Bible Society, responded to this call; and at the first meeting appointed two committees, (1) to draw up a constitution for a Union, and (2) to submit a plan for an equitable division of the Philippine Islands among the missions.

[1] *Philippine Presbyterian*, April 1921.

KEY TO THE DISTRIBUTION OF THE DENOMINATIONAL MISSION WORK IN THE PHILIPPINES

THE EVANGELICAL UNION

The Evangelical Union of the Philippine Islands came into existence on April 26, 1901. It was a union of Americans only and continued so for twenty years. The Constitution provided that "all of the recognized Evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee." The government of the Union was vested in a "central executive committee of two members from each recognized evangelical organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representation in the Committee. This committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers."

At the same meeting the Islands were divided among the missions as follows:

Methodists: The provinces of Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan and Zambales.

Presbyterians: The provinces of Rizal, Laguna, Batangas, Cavite, Tayabas, North and South Camarines, and Albay.

United Brethren: The provinces of La Union, Ilocos Norte and Ilocos Sur.

Baptists and Presbyterians together (mutually deciding upon the portions for which they would be individually responsible): The islands of Panay and Negros.

On January 9, 1902 there was added to the—

Methodists: The provinces of Cagayan Valley, viz., Isabela, Nueva Vizcaya, and Cagayan.

United Brethren: Bontoc and Lepanto.

Methodists and United Brethren jointly: Benguet.

Baptists and Presbyterians to divide among themselves by mutual agreement: The islands of Cebu, Bohol, Leyte, Samar, Romblon and Masbate.

The Congregationalists received Mindanao.

This division of territory was to be tried for three years.

By the end of that period the principle of division had been vindicated so conclusively that it has been continued, with modifications, to the present day, and will continue as long as denominational divisions continue in the Islands.

The first annual meeting of the Union was held at the Zorilla Theater, in January, 1902. A couple of months later the Union held a series of revival meetings in a great tent, put up for the purpose, on the Luneta. Rev. William Edgar Geil, an evangelist from the United States, led the meetings so effectively that two hundred people "hit the trail."

The Union has not yet fulfilled the expectation of its first president, Major E. W. Halford, who looked forward to "a glowing future for the work in the Philippines when all the forces which make for the salvation of these Islands should be really united"; but it has been of immense value, if one may speak paradoxically, both in keeping missions apart and in drawing them together. By making a territorial divison it has helped to prevent causes of irritation; at the same time it has provided, in its periodical meetings, for fellowship of the missionaries under the most pleasant circumstances. It has been a clearing house for all sorts of delicate and difficult problems. The social gatherings of the Union have been "glorious." Members of the missions have eaten and laughed and prayed together so much that it would be difficult for them to feel anything save the finest good will. The impact of this Union upon the community has been far more effective, especially in its fight for morality, than the separate missions could ever have been.

The Episcopal Church, under Bishop Brent, declined the invitation of the other communions to join with the Union, because as the Bishop puts it, "we cannot subscribe to some of the principles implied or set forth explicitly." The principal obstacle for the Bishop was the attempt of Protestants to proselytize Roman Catholics. He was temperamentally friendly to both Protestants and Catholics, and has always cherished the Episcopal dream of the ultimate reconciliation between these two widely divided branches of Christendom. He assured the Evangelical Union that his failure to join the Union would

"in no wise prevent friendly relations with our Protestant neighbors, or the observance of Christian considerateness where division of territory is concerned. Though I cannot say that we shall never place missionaries at points where missionaries of other communions preceded, I shall do so only in cases where my conception of duty leaves me no choice." The Episcopalians have avoided all overlapping with other missions as perfectly as though they had been working under a written contract.

The division of territory was a real achievement; but such setting up of fences was not the ultimate goal. The next aim of the Evangelical Union was to reach through the fences in some sort of cooperation. Volumes of plans and constitutions have been prepared, discussed—and abandoned. Although most of the plans have died and "gone to their reward," they have had a real value in keeping the missionaries working elbow-to-elbow and in preventing them from sinking into the conflicts, suspicions, and estrangements which are so likely to arise when men who work along parallel lines are separated by water-tight compartments.

In 1915 organic unity fluttered so close that one could almost feel the beating of its wings. On that year all of the communions in the Islands were requested to vote as to whether they would adopt a common name—"The Evangelical Christian Church of the Philippine Islands"—and forget forever their denominational affiliations in dealing with the Filipino people. The essential features of this scheme (which is given in the notes in full), are as follows:[2]

[2] The details will be read with interest by many missionaries. Report of Committee on Church Union (1915)
We recommend:
1. That all churches or communions, parties to this agreement, use for their churches the common name "The Evangelical Christian Church of the Philippine Islands," using the name of the parent body in parenthesis in case of necessity in legal documents.
2. That a general advisory council be elected in the following manner and with the powers hereafter mentioned:
(1) The membership of the council.
(a) This council shall have advisory power only, except so far as the interests of the churches shall be entrusted to it by the communions or churches.
(b) It may serve as mediator in questions that may arise between the churches or communions represented therein.
(c) It shall study, devise and promote all possible methods of union and of united or affiliated effort.

1. A common name to be used always, excepting in cases of necessity in legal documents.

2. An Advisory Council to be selected by the churches of the Islands.

3. Four local councils to be established in the (1) Ilocano, (2) Tagalog, (3) Eastern Visayan and (4) Western Visayan districts.

4. A committee to work toward the attainment of complete organic unity.

Three long years had a joint committee labored to devise this plan. In 1915 it was submitted to all of the Protestant churches of the Islands for their vote and was accepted by a tremendous majority. There was a provision in this constitution which proved a stumbling block for two of the communions which have a Congregational form of government—the Baptists and the Disciples. The objectionable provision reads as follows: "This council shall have advisory power only, *except so far as the interests of the churches shall be entrusted to it by the communions or churches.*" The two communions feared

(d) It shall study, prepare and propose to the various communions and churches plans whereby organic union of the Evangelical Christian Churches may be brought about.

(e) It shall have power to admit to representation on this council any church or communion, and shall have power to decide when such representation shall cease.

3. Rules.

(a) This council shall meet annually.

(b) It shall elect as officers, a President, Vice-President, Secretary, and Treasurer.

(c) The expenses of the Council shall be borne by the communions and the churches represented thereon.

(d) A quorum of the Council for the present shall consist of ten members, representing at least three communions.

(e) On the approval of these resolutions and the appointment of representatives on the council and the certification of said appointment to the secretary of this committee on Church Union, the chairman of said committee shall convene the first meeting of the Council and preside thereat until its regular officers are elected. Upon the organization of this Council, the committee on Church Union shall be dissolved.

We recommend that local councils be established on the same lines and with the same powers within their respective districts, and that steps be taken to convene such councils as soon as possible in the following districts, the number of which may be increased as it may seem best.

Ilocano District—including Cagayan Valley, Pangasinan and Tarlac.

Tagalog District—including Pampanga and the Bicol District.

Eastern Visayan District—including Samar, Leyte and Mindanao.

Western Visayan District.

N. B. The term communion is used in these resolutions to mean denomination, while the word church is used to mean a local congregation.

For the Committee

(Sgd) E. S. Lyons, chairman.

that some future majority vote might commit to the council, powers which they believe should reside in the individual churches and not in any centralized body.

And so, like many a worthy predecessor, this long-thought-out and carefully worded plan fell through. It must have seemed to those who prepared it that union of churches was as illusive as the pot of gold at the end of the rainbow.

The idea, however, did not die. Filipinos, particularly the young educated generation, felt that denominational names were obstructing the progress of the Gospel and placing Protestantism in a most vulnerable position. The Protestant preachers have not dared to speak very openly on the subject; and even if they had spoken, they could not have agreed as to just the form of church unity which they would like. Filipino laymen have been less reticent. Politely, yet clearly, they have expressed their conviction that a united church would meet with the universal approbation of the Filipino people and that large numbers of leading men, who now refuse to enter any of the denominations, would throw aside their scruples and join a united movement. In 1919 a petition was prepared and sent to the Evangelical Union and to the Interchurch World Movement of North America, requesting that a Union Student Church be established immediately in the City of Manila. The petition was signed by ten of the leading young men of the English-speaking generation: Camilo Osias, then Assistant Director of Education; Jorge Bocobo, Dean of the College of Law, University of the Philippines; Emiliano Quijano of the Bureau of Audits; V. G. Bunuan of the Manila *Daily Bulletin* staff; Pedro Y. Ilagan, a practicing attorney; Comile E. Valdez, Assistant Director, National Academy; E. Padilla, Educational Director of the City Y. M. C. A.; Isaac Barza, Executive Secretary of the Student Y. M. C. A.; Melquiades Gamboa, Secretary of the College of Law, University of the Philippines; and Teogenes Velez, a practicing attorney. The collapse of the Interchurch World Movement and the resulting conservatism of all the Boards, destroyed whatever hopes they may have had of securing a Union Church at that time. Dr. Marvin A. Rader in replying to the petition said that "there are two kinds

EVERY VILLAGE HAS ITS VALIANT BASEBALL ARMY

DEAN BOCOBO QUESTIONS WHETHER AMERICAN PRIZE-FIGHTING IS AN IMPROVEMENT OVER FILIPINO COCK-FIGHTING

NURSES AND BABIES, MARY JOHNSTON HOSPITAL
MANILA

SANITARY BARRIO, CULION LEPER COLONY

of organizations recognized in the Philippines—the Episcopal and Congregational. In the end the Filipinos themselves will have to decide which of these two forms they prefer or whether they will take both or a modified adaptation of both."

The most far-reaching action ever taken by the Evangelical Union was the inclusion of Filipinos. Prior to 1920 the Union had included only American missionaries. Now it was made to include every pastor and one delegate from every mission church in the Islands. It was some months before the Filipinos came to realize that the new provision meant what it said. The pastors and workers in Manila were the first to discover that they had as much power as Americans, and then they sensed the possibility of making the Union an Island-wide power. They would not rest satisfied until every church and every church member realized that he was a real member of the Evangelical Union of the Philippines. For the first time it began to seem that the Evangelical Union was itself the embryo of the United Christian Church of the Philippines, and that it needed only to increase its effectiveness so that it would become in reality what it was on paper.

One should note the profound significance of the willingness of missionaries to take Filipinos into this Union, and to put out of existence the last organization existing for American missionaries only. It meant that the modern theory of missionary science had become actual practice in the Philippines. In the early days the missionaries had been planning and working *for* the Filipinos, like spiritual fathers; in the new Evangelical Union Americans work *with* Filipinos as brothers.

A greater advance toward church unity was made in 1923 than ever before. The first week of the year began with a wonderful convention in Vigan representing the Methodist, Christian, and United Brethren churches. Many of the people of these three denominations had believed that it was impossible for them to meet together for a week without engaging in doctrinal controversies, but during the entire week there was not a single word uttered which could hurt the feelings of any one. Indeed each day the bonds of affection grew stronger until the convention took the nature of a love feast. Old misunderstand-

ings (which always flourish most among those who do not know each other well), and all other sources of irritation were removed. There grew upon the convention the conviction that the great task before the Evangelical churches of the Philippine Islands can never be accomplished except by united action. One of the most significant resolutions passed at this convention was that the churches should undertake a united missionary campaign among the non-Christian tribes, especially in Mindanao and Sulu.

Rev. Guerrero, a beautiful Christian, expressed the feeling of the entire convention when he said in the closing meeting: "I have been longing down deep in my heart and praying that I might some day meet you face to face and shake hands with you, and now that I have met you, I feel like saying with old Simeon when he saw the child Jesus, 'Now let Thy servant depart, Lord, according to Thy word in peace, for my eyes have seen this salvation.' "

A great procession of the united churches on the closing day stirred the city of Vigan as it has never before been stirred by Evangelical efforts.

That evening as the conference closed with a song "Blest Be the Tie That Binds" the three officiating pastors from the Methodist, Christian and United Brethren Church stood behind the pulpit with their arms around each other's necks, and then everybody in the congregation, taking the clue from the pastors, joined hands and stood thus while one delegate after another raised the heartfelt prayer that they might all forever be one, "even as thou Father and I are one." None who attended that convention will ever be quite the same again.

In the last week of that same memorable January was the annual meeting of the Evangelical Union in Manila. For the first time since Filipinos were admitted to the Union they assumed a leading rôle. Dean Jorge Bocobo was elected as its first Filipino President. Mr. Isaac Barza presented a new plan for the strengthening of the Evangelical Union and for making it more truly representative of all churches.

Three missions—Presbyterians, United Brethren, and Congregationalists—announced their purpose to form a complete

organic unity, and the Union gave its hearty endorsement to this plan, and put itself on record as looking forward to the day when organic unity will be an accomplished fact.

The experience of twenty years of failure in achieving union by means of constitutions and theories, has convinced even those missionaries who most ardently desire union that it can not be brought to pass by legislation, but that the right way to achieve union is to begin to practice it by bringing many cooperative enterprises into existence, thus leading the various communions to discover that church union is a reality and needs only to be named what it is. So many achievements of this nature marked the year 1922 under the able presidency of Rev. E. K. Higdon, that the time for the denominations to recognize this actual unity by giving themselves a common name seemed to be approaching very rapidly.

THE ACHIEVEMENTS OF THE UNION

The various committees of the Evangelical Union are becoming increasingly active each year. The Committee on Literature has published hundreds of thousands of pages of Sunday school and other literature. The Committee on Church Relations has made surveys of the Philippines in order to discover what fields are being neglected. A more thoroughgoing survey than anything that preceded it was undertaken by Rev. J. L. Hooper in 1921 and 1922, with the result that the missions made several realignments in the territorial division. The Congregational mission proposed that the island of Mindanao become a mission of the Evangelical Union and that the Union invite other communions to participate in the evangelization of the Moros, both by sending Filipino missionaries and by contributing money. The United Brethren have already begun to make contributions toward the Moro work in the Cotabato valley, where several hundred of Ilocanos from the territory assigned to the United Brethren have settled.

The Committee on Order and Morals has been the most active of all. During the first five years of the existence of the Evangelical Union, it made a strong and effective fight against the

opium traffic. In July 1903 the Philippine Commission drafted a bill prohibiting the use of opium by Filipinos or the sale of it to Filipinos, but providing for the granting of a monopoly for the sale of opium to Chinamen for one year, the monopoly to go to the highest bidder. Every Chinese was forbidden to smoke opium except on his own premises. The Evangelical Union immediately attacked this proposed law with great vigor, not only in the Philippines but also in America. A cablegram was sent to President Roosevelt, strongly urging him to prevent the adoption of the measure. Rev. Homer C. Stuntz, D.D., as a member of the Evangelical Union, presented before the Commission a plea against opium in which he declared that, "back of the Evangelical Union stands a constituency not less than thirty millions strong in the United States alone, and that constituency stands here this day and goes on record as unalterably opposed to the fundamental principle of this bill and nearly all its details. If defeated to-day they will resume the agitation with redoubled zeal to-morrow. They will petition and vote for the repeal of legislation which their representatives were not able to prevent."

Concerning the use of opium, Dr. Stuntz said: "It is easily the most deadly vice known to the human race. It kills manhood, it ruins homes, it destroys the morals and the economic value of its victims to society. It has an awful power over its consumers. Its grip can seldom be shaken off. It is responsible now in this city for more suffering and far more economic disturbances than leprosy or bubonic plague, in the opinion of those most closely in touch with the real inner lives of the people." [3]

A petition signed by ten thousand Chinese was also submitted, in which the petitioners declared that the bill, if passed, would "increase the use of opium, debauch our countrymen, encourage our young men to start the use of opium by giving it an air of respectability, and endanger our business by ruining our clerks and laborers." [4]

The result was that the Commission failed to pass the pro-

[3] Devins, "An Observer in the Philippines," p. 140.
[4] *Ibid.*

posed bill, but substituted six measures which are known to-day as the Formosa Plan:

(1) That the opium traffic be made a Government monopoly at once;

(2) that at the end of three years the importation of opium be absolutely prohibited, with the exception of what is needed as medicine;

(3) that only confirmed users of the drug who are over twenty-one years old shall receive a smoker's license;

(4) that an educational campaign against the use of opium shall be started in the schools;

(5) that the habitual users of the drug shall be treated free of charge in government hospitals; and

(6) that the punishment of Chinese found guilty of importing opium shall be deportation from the islands." [5]

Dr. Stuntz sent the following telegram: "Report of government opium commission satisfactory to Protestant forces. Legislation based thereon will allow no private profit, and permit only those who are already confirmed victims of the habit to purchase. Prohibition will be complete after three years." [6] That the Committee on Order and Morals had a decisive influence in the abolition of opium is generally conceded.

The question of prostitution and its companion evil, the public dance hall, comes up and has to be fought out by the Evangelical Union almost every year. Following the custom in many cities of the world and particularly in Oriental countries, of having segregated districts for prostitutes, Manila for many years had a district which was known as "Gardenia," so named because it was located on Gardenia Street.

The Evangelical Union, uniting with the other moral forces of the city, launched a bitter fight against this segregated district. Mayor Justo Lucban, a Protestant and a member of the Evangelical Union, sharing to the full the Protestant point of view regarding Gardenia, closed the houses of prostitution, and placed several hundreds of the unfortunate girls on board a boat bound for Davao, where there were a large number of

[5] Devins, "An Observer in the Philippines," p. 144.
[6] *Ibid.*

unmarried men who had previously indicated their willingness to select and marry these girls. The Mayor was severely criticised for inflicting this crowd of morally and physically diseased girls upon the luckless town of Davao, even though some people in Davao wished them. The ethics of the mayor's method are, of course, open to question, but that the closing of "Gardenia" was a blessing to the city of Manila is admitted by all right-thinking people. Mayor Lucban of Manila, the first Protestant Mayor, deserves the gratitude of the Christian section of the community.

The Evangelical Union has worked for a law to abolish the cockpit. Several times bills have been presented by members of the Philippine Assembly, but public opinion is not yet sufficiently strong to make possible the final elimination of this widespread vice. The agitation had done its work nevertheless, for it has made the young generation sensitive to the immorality of cock fighting. It is only a question of time when the rising tide of public opinion will destroy it.

The Christian Service League, which was established during the brief existence of the National Guard at Camp Claudio in 1918, proved effective in its fight on the liquor traffic. When the Evangelical Union included Filipinos, in 1920, it took up the fight with all its energy. Dean Bocobo, as Chairman of the Committee on Morals and Order, has investigated the liquor traffic and published a very strong pamphlet which has been translated into several dialects. In the year 1922 the Evangelical Union distributed 40,000 of these pamphlets in various parts of the Islands. So powerful was the influence of the Temperance Committee, as it was named for this particular purpose, under the leadership of Dean Bocobo and President Osias, that the Senate voted favorably for the adoption of prohibition. A powerful liquor lobby, including wealthy Americans, worked desperately to defeat the measure, and the Lower House failed to ratify it.

The Committee on Order and Morals has also been on the alert to prevent exploitation of the poor, to protect innocent children from gamblers and panderers, and to save the youth of the Islands from all forms of gambling and vice.

In 1922 the Evangelical Union launched a campaign in the city of Manila for united evangelism. This campaign started with a survey of the city to discover where the students are located. Public and private institutions furnished the addresses of their students and these were arranged by street numbers. Then the churches in which English is used held meetings during a period of three weeks. Several hundred decision cards were signed. These meetings closed with a tremendous mass meeting which filled the Grand Opera House and Knox Memorial Church where there were present not less than six thousand people.

This evangelistic campaign was followed by a Bible study campaign in which every teacher who could possibly be enlisted was given a class, to be taught in the homes of the students. Ninety-seven classes were opened and there were no more teachers. The year 1922 ended its united evangelism with several great addresses by Sherwood Eddy.

The Evangelical Union Committee on Education conducted a survey of the educational activities of the churches during the year 1922 and recommended that all of these activities be incorporated under one general educational committee. There is considerable eagerness on the part of some of the educational institutions to see this plan brought about. The Union Schools, which include the Union Theological Seminary, the Union College and the Union High School, are, as they say themselves, "in a particular way the responsibility of the Evangelical Union." The Union Schools are discussed in the chapter on Religious Education.

A proposal has been made to establish a Union Christian Hospital under the auspices of the Evangelical Union. There is also much disposition on the part of the business agencies of the various missions to combine their functions under one business agency. The World's Sunday School Association began in 1922 the publication of a monthly which will be an organ for the Evangelical Union as well as for the Sunday school. Thus medicine, business, and journalism all tend toward more union.

If these proposals materialize the Evangelical Union will be

for all practical purposes a real union of the denominations—in the realm of Evangelism, Journalism, Education, Business, Medicine, Social Welfare and to a considerable extent in Administration.

WHERE TWO OR THREE ARE TOGETHER

Among the large number of permanent or temporary enterprises which are carried on by two or more missions cooperatively, but which are not directed by the Evangelical Union, the following are the most important:

(a) In the field of journalism there are three outstanding examples of cooperation.

1. The *Mabuting Balita* (Good News), a Tagalog fortnightly paper, was for several years published conjointly by the Methodists and Presbyterians. It is now a Methodist publication.

2. The *Naimbag a Damag* (Good News), an Ilocana monthly, is published conjointly by the Methodists and United Brethren.

3. The *Philippine Observer* was for many years published conjointly by the Presbyterians and the Methodists. While it has not ceased to be nominally a union paper, it is now in reality Methodist, in control, content and subscription list.

(b) The activities of the Sunday School Union are treated in a separate chapter.

(c) The Sabine Haines Memorial Hospital is a union enterprise of the Baptists and Presbyterians in Iloilo. It was started in 1901 as a Presbyterian institution, but became a union hospital in 1907. Dr. Hall of the Presbyterian Mission takes the medical cases, and Dr. Thomas of the Baptist Mission is the surgeon.

The only union dormitory in the Islands, known as the Dunwoody Dormitory, is located in Iloilo. It is controlled conjointly by the Baptists and Presbyterians.

(d) The only union mission school outside of the Union Seminary is the Silliman Bible School. This was established at Silliman Institute (Presbyterian) in 1921, by Rev. Irving

M. Channon of the Congregational Mission to train evangelists and Christian workers for immediate work in the Visayas.

Aside from these permanent union enterprises there have been many temporary united movements for evangelism, education, social service, and recreation. Union evangelistic meetings are frequently held in the provinces. Severina Cordero spoke in 1919 of "the sweet union of three Evangelical denominations . . . Secret eternal ties bind together the said denominations. We have helped one another to bring souls to our Lord and to teach the people systematic methods for the building of the kingdom." The united evangelistic campaign in the city of Manila, during which pastors exchanged pulpits and helped each other in personal visitation, with a great advance in good will and fellowship, has been described. In December 1922 Dr. Stanley Jones of India held evangelistic meetings in Knox Memorial Church, with the cordial cooperation of the other churches, and the results were most blessed in the impress upon the students of Manila.

There has been considerable progress toward the formation of the sectional councils which are provided for in the printed plan for church union. A very interesting conference was held at Lake Lanao in the island of Mindanao in 1919. For conference purposes this lake is a "dream." Being a half mile above sea level, its climate is cool and stimulating. In a very real sense, the conference was a union affair, for there were representatives from every mission of the Evangelical Union.

It was significant that the first Christian gathering ever held in the Moro country was a union conference. The curious Mohammedans gathered to witness enthusiasm such as they had perhaps never dreamed possible. Some of the American and Filipino pastors are resolved that the only kind of Christian approach which the Moros shall have shall be the approach of a united Christian Church. If, as now seems fairly probable, real organic unity among the Philippine missions should begin in the Mohammedan field, it would not only appeal to one's

imagination but would be a model for all other efforts to reach the Moslem world.

All of these steps will be intermediate, one must recognize, to the ultimate true Filipino National Christian Church. What that Church will be like, no foreigner knows, and when it comes no foreigners will have or should have the deciding vote as to its nature. A church can function effectively only if it exactly meets the local needs of its people. It is therefore not possible to transplant any church organization from one nation to another without great modifications, if one hopes to make the transplanted church a dominant force. There is no reason why the new Philippine National Church should be any more like American Protestant or Catholic churches than Filipinos are like Americans. A creed or government may fit the needs of Americans, and yet be a total misfit in the Philippines. The acid test of actual trial will prove what is valuable and what is valueless for this nation. There is, indeed, not a single question relating to the church which must not be re-examined by the Filipinos. Doctrines must pass through the crucible. The questions of ethics must bear the white light of examination. The question of church organization, whether it shall be episcopate or congregational or some entirely new form of government must be worked out by Filipinos for Filipinos. So must the question of prayers, of songs, of sermonizing, of liturgy, all be reëxamined.

These questions cannot be worked out in a day or a year. They must be solved by many years of hard and to some extent stumbling experiment. There is not only danger, there is certainty of what Westerners will call heresy. But the potentialities of the Filipinos are such that they will, one may hope, work out a finer type of Christian church and Christian nation than the world has yet seen.

A notable achievement in church unity among Americans in Manila is "Union Church." Dr. S. B. Rossiter secured money for the erection of a Presbyterian church for Americans in 1904. In 1905 the Methodists erected a "Central Church" for Americans. On October 11, 1914, these two congregations merged into one, taking over the Presbyterian church building.

The Central Methodist Church then became the "Student Church" centering its attention upon the university, normal and high school students. The Union American Church has been a brilliant success from the beginning. Very unusual pastors have come from America for two year terms of service. The congregation has become so large that frequently late comers find standing room only.

PART VI: THE GROWING CHURCH

Chapter XIII

EVANGELISTIC MISSIONS

From the first, evangelism has taken precedence over all other forms of missionary work. "The widespread demand for preaching shapes our course. While ripe fields for evangelistic work present themselves, it is an indication from the Spirit that we are to put in our sickle and reap."

As to just what type of religion the Filipinos most need, there may be room for discussion, but there is no dispute that they best respond to an appeal to the emotions. Perhaps this is a tropical tendency, perhaps it is an aspect of the warm-heartedness of the Filipinos. Roman Catholicism inspired awe and fear. It called for little of the ardent love for God which Filipinos are too richly capable of giving. Nor has the cold intellectualism of Puritanical forms of worship found great response. The most successful innovation in the Philippines has been the Methodist revival because it has so perfectly fitted the psychology of the people. They find the passion and drive of Methodism almost irresistible. A revival breaks out; there is fervent praying, supported by the "amens" of the congregation; a sense of joy witnesses to the presence of the Holy Spirit; the impassioned preacher sweeps across the heart strings of his hearers, with no attempt at logical order, but with every effort to convict of sin and to portray salvation in such beautiful terms that unsaved men and women and children will be wooed to the altar in quest of it. Better than any theoretic discussion is a concrete instance. Dr. J. F. Cottingham is giving us swift pictures of a trip to Corregidor, the great fortified rock at the mouth of Manila Bay, where several thousand American and Filipino soldiers are stationed:

"No place for the Sunday school but the cine, so away to the movie we hurry. After the morning service a half score of adults who have been converted are to be baptized. A member invites us to dinner and there at his home are some babies to be baptized. After dinner some more come in for baptism. Then at one o'clock we climb the flinty sides of the island until half way up we reach Middleside and the stockade. The stockade is two acres of level land around which is built a high barb-wire fence. Inside the fence are eight hundred men in stripes, worst of Filipino prisoners. Our guard who was converted when we were here a few weeks ago had arranged for the service. Our bishop preached. 'Come and accept Christ who can save you,' was the invitation. They came, those downcast men, forty-six of them seeking the Christ. One wants to testify—a noted thief and bandit: 'Bishop, I was very wicked. I am free now. Jesus has saved me. Political liberty may be much to be desired but I have more than that, liberty of the soul.' Just an hour and we must be at the service at Topside. No place for that but in another moving picture place. Again the house is full. Mostly soldiers this time. How the boys did enjoy it! 'Jones is my name, Jones from Ohio,' said a young fellow. 'Say Doctor, this has been a great day for me. Down at Bottomside to church this morning then up here tonight. Two good services almost like I would have had at home, except that mother would have been there with me.' Mother's boy with the down of youth still on his cheek, 10,000 miles from home and longing for a place to worship as he did with mother. A night service down in Bottomside and some more baptisms. We must hasten back to Manila early Monday morning, so we arise early. 'Good morning, pastor,' said a man in overalls who was waiting on the porch. 'Pastor, I want to become a Christian and be baptized before Christmas, which is next week. I know you are in a hurry but cannot you take time to baptize me before breakfast?' We could and did, making the sixth time we had read the baptismal service in twenty-four hours." [1]

[1] Annual Conference Report 1922, p. 47.

So throughout the area of Methodism there is going on a series of whirlwind evangelistic campaigns. On the crests of these waves churches are inspired to new zeal and thousands are annually added to the membership. Rev. E. S. Housley, whose evangelistic success has attracted widespread attention, has but one secret: "Revival power has been the first with us all. We are persuaded that revival fire must burn off these heart fields before system and spiritual fruit can result." And Rev. D. H. Klinefelter finds that the pastors who have "made revivals the big thing have had the biggest returns along all lines."

Congregationalists and Presbyterians have swallowed their prejudices against emotional manifestations, and are placing more emphasis upon the heart appeal and less upon the appeal to cold logic. Even among students the revival has proven more effective than the somewhat colder appeal ordinarily made to students in America. Rev. J. L. Hooper comes from special meetings in Laguna Province, his face beaming. "I have been in many meetings in the United States," he says, "but for downright seriousness on the part of young men and young women on the question of their personal salvation, I have not seen just the same ever before. Personal interviews were sought, not by the workers but by the people, and it was not only easy to talk to young people, but it was almost impossible not to talk."

Camp meetings held in the moonlight remind one of fairy-land. Only they who have seen a tropical moonlight night realize how wonderfully it lends itself to religious services. A pale unreal light covers half the world, leaving the other half in somber shadows. As the crowds drift into the open circle, as noiselessly as ghosts, since they are in bare feet and walk on bare ground, one feels that he is in a land of dreams. The spell steals into the souls of speaker and hearers. The gentle breeze that stirs the leaves seems like a whisper of an unseen presence. Many a Filipino looks back to a moonlight night as the time when he first met God.

TOURING

The road builders are very important missionaries. What they have saved of time and energy cannot be computed. Picture Miss Elizabeth Parkes making a trip of twenty-six miles out of Cabanatuan on roads so muddy that once the vehicle turned over in the mud; a few minutes later, she says, "the horse got out of his depth and I thought I was done." Finally darkness came down and the journey had to be finished the following day. To-day Mr. Bunday's Ford covers that same distance in fifty minutes. Miss Parkes had used up the better part of two days on the way and was too nearly exhausted at the end of the journey to give her best service; to-day her successor can visit a half dozen places, hold services, and be home the same evening. He is saved the hardships and real dangers of exposure, of polluted water, and of unsafe food. It is significant that the two districts in which the most wonderful development of churches has taken place in the Philippines are both supervised by men with automobiles. Mr. Housley, the superintendent of one of these districts, wrote that he could reach any part of his territory, and return on the same day, and he carries a cinematograph with him.

"The auto," exclaims Mr. Housley, "is a real gospel car, and we can make double the places we otherwise could reach. We pull the wind brake up and use it for a pulpit, and place a baby organ in behind and make a choir out of the back seat!" A man like that, who makes progress every day, can say, "It is glorious to be on the advancing battle line for God." The automobile does not solve every problem, but it saves such a vast amount of energy and time which would be consumed in walking or traveling by bicycle that the missionary finds strength to reach out to the more distant districts. The joy of great achievement for God comes to the man who can touch large numbers of people, and increases his enthusiasm and faith, so that he is far more valuable than he would be if compelled to drag along at carabao speed.

Almost every mission has tried its experiment with launches—and sooner or later they have sold them. Traveling

in the treacherous waters of the Philippines, where typhoons or near-typhoons are likely to sweep down upon a boat almost before its captain is aware, renders life one series of hair-breadth escapes. Robert Louis Stevenson's famous character who joined a suicide club because he enjoyed being afraid, should have traveled on a small launch across the Mindanao sea, or north of Aparri. The missionaries would have counted it a blessing to risk their lives if they had not also risked the launches—but what with coral reefs, marine animals boring holes through the hull, barnacles, high fuel bills, and ordinary deterioration of engine, boat and sails, launches have proven far more expensive than the missionaries who used them. The price of a launch will buy ten Fords, and the upkeep of a launch will keep ten Fords going. Consequently missionaries who must travel off the regular steamer lines find it more economical to sail in a hollowed-out log called a *baroto*.

USING ONE'S TALENTS

No talent need be wasted in the mission field. Mr. E. J. Pace had been a newspaper cartoonist before he went to work among the Igorots. He made his approaches to these mountain people by asking to draw their pictures. They would watch him with the utmost amazement as they saw the nose, the ear, and finally the entire face of the subject appear on the paper.

As the moon came up in all its tropical glory, he asked the Igorots whether they would not like to see the mountains in the moon? "Mountains in the moon!" "Whoever heard of mountains in the moon?" they exclaimed. He showed them how to use his field glasses, and sure enough, there were the mountains!

When they were fast friends, he asked them, "Who is your God?"

"Lumawig," they replied, "who makes the rain to come, and the crops to grow, and loves the Igorots, and takes care of them. He came down to earth once, and we will show

you where he put his spear in the ground, in a great hole in the rock yonder. He gave laws and customs to men, and he is our God."

"He is mine too," declared Mr. Pace.

"What? Lumawig your God?"

"Most assuredly. Didn't you say that he loves the Igorots, that he makes the rains to come and the crops to grow, that he came down to earth and gave men laws and customs. That is my God, only I do not call him Lumawig. What do you call that on your head?"

"We call that a *calegan.*"

"Americans call it *hat,* and the Spaniards call it a *sombrero.* So we call the same god by different names. Only I know more about Him than you do."

"How do you know?"

"I have His book and you have not." (Holding the Bible before them.)

The Igorots have no book but naïvely suppose that everything written in books is absolutely true.

"Where is the book?" they asked.

He pulled from his pocket the gospels translated into Ilocano and began to read, while the Igorots listened with wide-open mouth. They would not be satisfied until he had given them the book, and promised to send them many more. "We have here one man who knows how to read," they said. The upshot of this interview was that as soon as possible an educated Filipino was sent to this village to teach the Igorots the meaning of the Bible. They proved so eager that he held Sunday school every day in the week and sometimes twice a day.

Rev. J. W. Dunlop, of Cebu, is always up to the minute in using new inventions. He carries a magnavox about with him in his Ford and draws a huge crowd by talking in Visayan with a voice magnified sixty times. He puts the machine on board a coast vessel, and while the boat lies off a town, the magnavox preaches to the astonished crowds on the shore about the day when Jesus talked to the multitude from a boat, or when the voice of God thundered from Sinai. If the

wind is favorable every word may be heard distinctly for a quarter of a mile, and the ignorant fisherfolk think they are witnessing a miracle.

INSTITUTES AND CONFERENCES

"Lyceums," or "Institutes," usually combine evangelistic services with more or less religious education. Pastors, evangelists, Bible women and volunteer workers are called together for a week or perhaps even for a month. Classes are conducted during the day, while the evening is devoted to evangelistic meetings. A typical institute was that at Vigan in 1907 when Rev. Harry Farmer taught the following subjects:

The Gospel of John
Life of John Wesley
Catechism
Articles of Faith
Epistle to the Romans
Lectures on Preaching
Sermonizing and singing.

"Men of all stages of intellectual development were present, from the farm laborer to the merchant and town official." For the most part, however, institutes have had the preachers especially in mind. Many preachers had been picked up so hurriedly and had been pushed into work so poorly trained that they knew very little to preach save hatred of the Roman Catholic Church.

The best time for institutes is Holy Week. For three hundred years the Filipinos have made this a solemn religious period, and, whether they be Catholic or Protestant, they go to church and make an effort to be reverent, more than at any other period of the year. In 1908 a Presbyterian convention held during Holy Week was attended by six hundred persons. Such questions were discussed as *The Necessity of Bible Study, Personal Work, and Self-Support.*

The rainy season proves a favorable time for institutes, if

those in attendance can be housed in the same place in which the classes are taught. It is not then possible for laborers to do as much outside work as at other times of the year, and people are glad of some way in which to occupy their minds in a profitable manner. One reads of delegates walking "forty miles through the storm and mud with nothing to eat for twenty-four hours" and testifying that they were more than repaid for their discomfort. Especially the women often make great sacrifices so that their hungry minds and hearts may be filled. It is touching to see how eager the women were to hear Old Testament stories. Several walked two miles every day, one carrying a heavy child, and to reach another institute "some of the women walked thirty or forty kilometers, carrying on their heads their clothes and food for ten days."

A women's conference was being held at Pola. "They came in groups, on foot, carrying bundles on their hands; or in two-wheeled vehicles called *carretelas,* packed in with their bundles of clothes or sacks of rice. Some came on the wheezing little English railroad. They attended every meeting, which consisted of lectures and discussions on practical subjects. Here is where the people know that religion is a matter of *life* without being told by theologians. One afternoon Mrs. Panganiban, one of our former Bible women, gave a helpful talk. She brought models of small baby clothes to show the women how to keep their children well and happy. There was a crowd of men at the windows and as the discussion grew more interesting they pressed their way into the mothers' meeting, asking questions, and carefully handling the articles of clothing."

How hungry the people are! "Every time we closed our classes people begged us to stay longer. Preachers sent us urgent invitations to come to their churches and hold classes. At Peñaranda the institute was too large for the chapel, and we could not close without having first promised to return and hold another meeting."

The reader who has not attended an institute must be warned against any visions of banquets or even American

church dinners. Stomachs do not go away satisfied, however satisfied souls may be. At Iloilo in 1910, says the report, "each man lives on seven and a half cents a day, sleeps on the soft side of a pine board, and is wrapped in a cloud of mosquitoes." Nor must one imagine everybody speaking the same tongue. "At the Tarlac institute only five were present and they spoke three different dialects." You smile at this now but it is not easy to keep smiling under conditions like that. It requires a deal of patience too with those who are very backward, for in institutes nobody can be dropped on account of stupidity. One poor soul said, "How is it that I have been studying these lessons longer than anybody else here, and yet I know the least. I must have been a terrible sinner."

Dr. Cottingham has found ten-day lyceums, with instruction in the day time and inspiration in the evening, tremendously effective. "In September 1913 we invited all the pastors and Bible women to come to San Isidro. . . . The Lord of hosts was there every day. We came closer as workers together with Him, than we had ever been before. Such consecration as was made by the pastors and deaconesses in this meeting is seldom found. In the evenings we held revival services for the English speaking students. God wonderfully poured out His Spirit and gave us 78 converts. Following the close of the lyceum the pastors went out two and two, to hold revival services. In three weeks the number of converts had increased to four hundred."

Picture the type of meetings described below, as occurring in hundreds of places every year throughout the Philippines. This was a Bible Institute at Cabanatuan. "Fifty-one local preachers and exhorters were present and some women who came to study. The teaching was done by young men who have had seminary training. This gave the missionary time to rest so that he might do evangelistic work. Each evening a revival meeting was held, and it was the Spirit's own meeting. Many strange revelations were made to the people, and the exhorters and local preachers climbed to the elevation occupied by the pastors in the lyceum. It is marvelous to see how

the Spirit raises the standard of the Filipino and then raises him to that standard. In the last meeting brother Pablo Roque arose and said that his work had been fruitless because he was a servant of cigarettes and *buyo*. It was a signal for weeping and rejoicing, as, following him, the men arose and almost to a man those who had indulged, emptied their pockets of those things. No one asked them to do this—it was Spirit-led.

"Brother Roque went home, began a revival in his barrio, received thirty-seven new members, organized a church, bought a house and made it into a chapel, organized a Sunday school, and now promises five pesos a month for a pastor. Thus assisted by the Spirit, the work of the revival has gone on, until more than nine hundred new members have been added to the church."

The Annual Bible Conference at Guihulngan, in the Province of Oriental Negros, is the greatest conference held in the Islands, both in point of numbers and in spiritual results. People come from farm districts literally by the thousands and hold classes in the vicinity of a great spring. Shelter is provided, but the people bring their own food. Inhabitants of the district look forward to this unique event from one year's end to the next.

Since 1916 the Young Men's Christian Association has held an annual conference of students—the "Northfield conference of the Philippines." "The returned Filipino students from America, having attended student conferences abroad and having witnessed what such conferences are able to do for delegates, have become ardent conference advocates in the Philippines."

The first Annual Student Conference was held at beautiful Sibul Springs, Bulacan, in December 1916. It was attended by 59 delegates and leaders. Some of the leaders, who have attended similar conferences in the United States, declared that the atmosphere among that small group of men was strikingly like that of Lake Geneva. Honorable Teodoro Yangco, Resident Commissioner at Washington and President of the Y. M. C. A. of the Philippine Islands, declared: "This

conference is one of the outstanding contributions that America has made to the Philippines." The following testimonies are typical of the many that came from the student-delegates: "This Conference has meant as much to me as any year in the University." "This Conference has made my moral vision clearer and my spiritual experience deeper than ever before."

Succeeding student conferences, held just after Christmas each year, have selected as their site Baguio, "a city nestling among the pine-clad mountains of Benguet and at an altitude of about 5,000 ft., within a few kilometers of which one may enjoy the benefits of a complete change of temperature and climate, and revel amidst some of the grandest scenery imaginable." A delegation of 98 students was present in 1917, 126 in 1918, 206 in 1921 and 197 in 1922. For a week the delegates live together in closest fellowship, enjoy games, hikes and sightseeing, and visit Baguio's leading places of interest, such as the Teachers' Camp, the Trinidad Valley, the Mirador, the Dominican Hill, and the picturesque amphitheater at Camp John Hay. They meet together in the mornings and evenings to study and discuss some of the most vital problems of life, and to hold prayer and consecration meetings. No students are more responsive than Filipinos when they are convinced of the sincerity and truth of what they hear. On the mountain top of Baguio they are lifted out of their ordinary routine, so that everything for a few days looks nobler, purer, and more holy than when they were down in the valley. Here they face the question of their habits and make mighty resolutions to be pure, earnest, and honest. Here they feel God's presence and pray as they never did before. Here they hear the call of the country they love to live great Christian lives for her sake. Here they find a plan for their lives; and they pour down off the mountain with determination to fight for the betterment and the uplift and the deepening of the spiritual lives of all the Filipinos. Many learn to know God for the first time, and many others make the dedication of their wills to Him complete and final. When

they get back into the old life tasks they look back upon Baguio as a Mount of Transfiguration or a taste of Heaven.

During the great World War, a Filipino army, called the National Guard, consisting of fifteen thousand picked men from all the provinces, was offered to the President of the United States for use in Europe. The war ended without their having been called into action.

The National Guard was of great significance to the Philippines from a social and religious point of view. Many thousands of young men who had never before left home, were thrown into an entirely new environment. Their ideas of the world were immensely enlarged almost overnight. They had broken with a stagnant post and liked the twang of new adventure. The Young Men's Christian Association built two tremendous "huts." [2]

A simple announcement was made that any men desiring to know more about the Christian life might remain after the close of meetings. These men were allowed to sign Christian pledge cards, reading as follows: "I hereby accept Jesus Christ as my Lord and Savior, and promise, with God's help, to pray, to study the Bible, and to do some Christian work every day." Within a few weeks, nearly seven hundred men had thus signified their allegiance to Christ.

A course of study running three evenings each week for a month enrolled 1100 men. Twenty-seven classes were taught by "Y" secretaries, chaplains, pastors, missionaries, and evangelists from Manila—seventeen in English, and the other ten in various dialects. Three hundred fifty men were awarded certificates for perfect attendance at the final Grand Rally. The members of these Camp Claudio classes organized themselves into a Christian Service League. Camp Claudio was also the birthplace of the Student Volunteer Movement in the Philippines. One hundred twenty-six men studied "The

[2] Mr. Charles A. Glunz was made Secretary with Messrs. Cipriano Navarro, Ulpiano Millare, Timoteo Diestro, Amalio Cueva, Andres Adolfo, and Pablo Agbayani, as assistants. Chaplains G. W. Dunlap, Filomeno Galang, and Juan Barronia gave efficient leadership, while Dr. H. H. Steinmetz, Messrs. Walter Rust, C. B. Rouse and others, helped for a time.

Will of God and a Man's Life Work" and pledged themselves to enter the ministry or other Christian service if God revealed that this was His will. A number of these men entered the Union Seminary in Manila, while others entered seminaries and colleges in America.

Chapter XIV

SELF-SUPPORT

There are few parallels on other mission fields to the achievements of some of the Philippine missions in self-support. The Methodists are now in a position to tell a tale of complete success, and in a few more years others will be in the same position. The triumph is the more remarkable because the Philippines had been regarded as one of the most unpromising of all fields from the point of view of giving. The Roman Catholic priesthood had coerced money from the Filipinos until they had acquired the attitude toward religion that one takes toward a hard bargainer—they sought to purchase grace at the lowest possible figure. The membership of the Protestant churches was largely composed of those who had some good historic reason for breaking with the Roman Church; in multitudes of cases, flagrant acts of extortion had led to the separation. People with such a background were in a hypersensitive state of mind toward any effort to secure money that seemed like compulsion. An entirely new motive had to be cultivated for giving. People had to be taught to *love* to do a thing which they had done under duress.

One missionary ironically puts it: "Protestantism performs no sleight of hand tricks to get money from her people. No pastor or bishop stands before the passing crowd throwing a few drops of water at the bared heads of the passers at twenty centavos per throw. The dying moments of our wealthy members are not made a scene of confusion by our pastors trying to extort large sums of money from the dying, for the support of the church. No images of saints are set at the foot of the beds of our sick at so much per hour. No promises

are made by us for the escape of souls from purgatorial fires, in return for money."

Nearly all the converts in the early days were from the working classes. They had felt the ruinous effects of the revolutions more keenly than the wealthier people, and had very little indeed to give toward the support of their pastors. Then, due to the fact that the army spent freely, and that the standard of living of all foreigners was as expensive as that of rich Filipinos, "there is," writes a missionary in 1903, "a deep-rooted impression among the people that the Americans and the American churches are groaning under the burden of redundant wealth, and the necessity of developing self-support is but feebly apprehended. The early Filipino preachers told the people that *this* religion is cheap, that there is no charge for baptism, funerals, marriages—and added that their own support came from the mission. Many people doubtless came in because it was *cheap religion.*"

STAGES IN SOLVING THE PROBLEM

For the first ten years the problem of self-support remained unsolved. It became increasingly apparent that soon the Foreign Mission Boards would have to be relieved of their financial burden. The masses of new members were demanding ever greater expenditures for church buildings, pastors' salaries, and running expenses. "If we do not . . . make self-support keep pace with our general advance, we shall surely be overwhelmed," ran a mission report in 1908. There are five clearly marked stages in the Methodist progress. Stage One may be called *Education.* A gentle but steady pressure began to be brought to bear, upon the churches, to carry their own expenses. Dr. E. S. Lyons was speaking no doubt for the benefit of the Filipino pastors when he declared, in 1911, that "It is clearly apparent that we have arrived at the place in our history where the maintenance of the Gospel by the people is about as important as any further extension, and that if the people are to learn that lesson of self-support it must be largely taught them by the native preachers. Any

missionary or Filipino pastor who stifles or neglects this important teaching of the people is a positive menace to the Kingdom of God, and should not be retained in the ministry."

The pastors and local preachers had to bear a heavy financial burden in those transition days. "We gave appointments," Dr. Lyons reported, "to 230 men and women workers of all classes, of whom 200 get no pay at all. The others average less than ₱30 a month." In the Manila district only one church was at that time self-supporting. It had 1100 members, yet it could raise only ₱35 per month for the support of its pastor.[1]

Self-support in the immediate future became a primary objective for every missionary and then for every pastor. No particular *method* can be given credit for the success which was finally achieved; it was the result of "constantly hammering away." "The congregations," reads the report, "were shown how much they used to spend as sinners . . . that real Christianity was in the beginning built on sacrifice; that sacrifice consists in giving out of a heart of love, of the things which we need. If they have the matter presented in this kind way there are few who are not willing to help."

Pressure other than words was applied wisely but continuously. In Pangasinan "local churches were not given pastors until they were ready for some support. Monthly subscriptions were taken and ran from one cent to ₱2 per month, or from one half bundle to twelve bundles of rice per year." Even when the crops failed the mission did not come to the rescue. "The people in many places were without rice, necessitating their depending upon wild roots for sustenance. . . . The pastor sought employment in San Isidro for three months." The people thus faced the fact that the responsibility for the church was theirs forever.

The fear that this campaign for money might result in driving people away from the church proved wholly groundless. The result was indeed exactly the opposite. In Pangasinan in 1913 the missionary made a personal canvass of the members of churches, asking for monthly gifts for the

[1] M. E. Annual Report 1911, p. 53.

support of ministers, and this was the sequel—the membership mounted faster than ever and the gain in self-support was ninety-five per cent over the previous year. The doctrine that Filipinos cannot be made self-supporting in this generation was fast being exploded.

Now that the thing was to be done and had to be done, multitudes of experiments were tried out to find the best way. The missionaries listened to the advice of the pastors and members, gladly adopting good suggestions rather than imposing their own ideas upon the churches. "The wise workers," says Dr. J. F. Cottingham, "must not have a hobby excepting to get there." For there is one principle in self-support than which no other is more important: that is, it will succeed only when the people assume the leadership and are given freedom in determining both how the money shall be raised and how it shall be expended. There can be no taxation without representation—at least among Protestants in the Philippine Islands.

The pastors of the Cervantes Church in Manila supplemented the gifts of their congregation with wedding fees. In the year 1913 they performed 646 weddings receiving ₱2,485 in fees, and putting the money into the treasury of the church. Enough other money came in from personal monthly subscriptions to reach ₱3,500. After the salaries of both pastors were paid there was still money in the treasury.

Rev. Lorenzo Tamayo tried the interesting experiment of requesting all of the members of his church to plant a section of land for the support of the minister, and to use the crop from that plot for no other purpose. "At first this method did not meet with the approval of the people, but by much prayer they accepted the plan and had much gain from these things." Rev. Tamayo also instituted in North Tarlac, where he was in charge, an exact system of monthly reports to be made to him by his men. "We believe," comments Rev. Peterson, "that this system, carefully followed up, solves one of the problems toward the increasing of the pastor's support. The people hear the reports of help received not only in money but in eggs, rice, vegetables, marriage fees, board (especially

in the case of unmarried preachers who board around) in clothing, laundry, etc., and they are encouraged to continue and to do more."

Stage Two: *Organization and System.* A "Committee on Self-Support," consisting of Filipinos and Americans, reported to the Methodist Annual Meeting in 1915 a plan which became a working basis for the really wonderful progress which followed. The plan must be given in full, for it is an important contribution to the world-wide problem of self-support. Observe that the key provisions are:

1. Salaries fixed for pastors by a board nearly all native. 2. Tithing Band. 3. Weekly collections in the homes. 4. Careful system of checking up.

Recommendations of the committee on self-support.

1. Each district is to have a board of five or more district stewards—laymen, or pastors. The District Superintendent and the pastor in charge of the province shall be members.

2. At the beginning of each year, stewardship cards shall be collected from all members, showing their weekly or monthly pledge.[2]

3. The Board of Stewards shall review the promises of the churches and of the Mission and then fix the salary of each preacher.

4. It is the duty of each pastor to organize a "Tithing Band" in each congregation. In this he will be aided by the Board of Stewards.

5. Each pastor is to organize his membership into classes with ten families in each class.

6. There will be a Steward for each class. He will carry a card (furnished by the District Superintendent) with a list of his ten families written thereon.

7. The Steward shall hold a prayer meeting in the home of each family on his list once a week. At the close of this meeting the Steward shall collect the weekly promise for the support of the pastor and credit it on the card.

8. A special secretary shall carefully record this money.

[2] M. E. Annual Report 1915, p. 93.

9. On the 25th of each month all Stewards and the pastor of each church shall meet, when the pastor shall receive all money collected, giving receipt for it, and shall then forward a report to the District Superintendent. The District Superintendent shall pass this report on to the Board of District Stewards.

10. The proper blank forms in the local dialect are to be prepared for this purpose.

It is easier to plan a scheme like that just outlined than it is to carry it into execution. Only unwearied vigilance kept the scheme from breaking down first at one point and then at another. The greatest difficulty was encountered in the development of tithers, and in persuading those who pledged themselves to tithe, to stand by their pledges.

"Heroic efforts have been made by some of the brethren to keep alive the work of the tithers. . . . If we were to enter a certain fishing village church on a Sunday morning we would see the primitive fisher folk as they bear to the table of the Lord a tithe of what the sea had given last year. It is an apostolic church.

"One of our tithers went into the fishpond business with two *Romanos*. He explained to them that he was a tither and asked them to prove the promise of the word of God. They agreed. The day of the catch arrived. The fish were so large and so plentiful that the two Romanos were convinced and so they with our brother brought the whole of the tithe, ₱102.60, into the Methodist meeting house." [3]

Stage Three: *Fixing a Goal.* After this plan had been tried for a year it became evident that the churches needed to have some definite goal placed before them. The motive was not yet strong enough for the members to be willing to make sacrificial gifts. The Manila district therefore adopted the ingenious "Proportionate Plan" which is everywhere spoken of with enthusiasm. Like many great ideas this is perfectly simple. "The circuits are divided into four classes, the first class self-supporting; the second class receiving half as much from the mission as they raise; the third class receiving an

[3] Dr. Cottingham in M. E. Annual Report 1916, p. 62.

amount equal to that raised by the church; and the fourth class receiving three times as much from the mission as from the congregation. This latter class comprises the weak frontier, or new circuits. . . . The objective is to move the circuits a class higher each year until all are in class one, self-supporting." [4]

Before the Proportionate Plan was adopted "the members were not giving according to their ability and it seemed almost impossible to get the stewards to fulfill their duty." But the new plan furnished a *reason for giving:* it gives "local gifts an earning power they did not have before; it gives our people the right idea of the desire of the mission, *i.e.* to help those who do all they can, but are not yet able to wholly carry their financial obligations," with the striking result that throughout the Manila district in six months the increase in self-support for pastors was more than one hundred per cent.

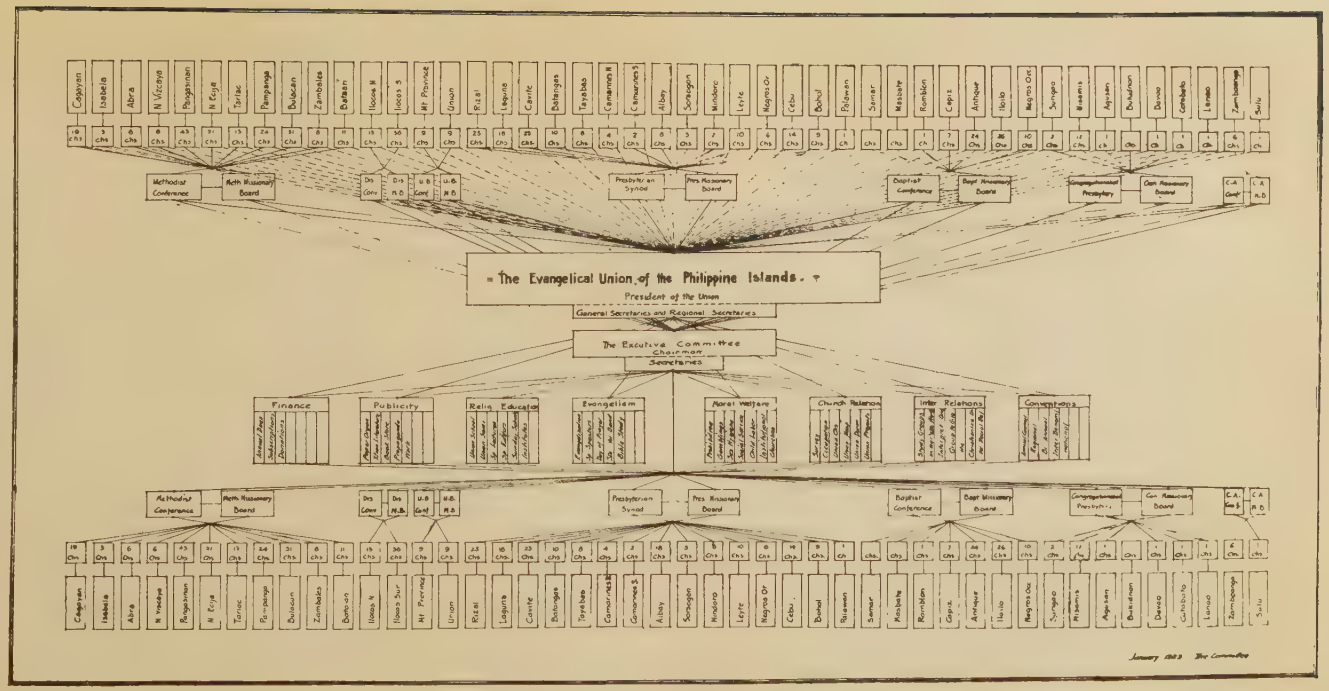
In this year, 1916, Rev. Housley reported that there were five completely self-supporting churches in Pampanga Province; and Dr. Cottingham reported for his district, "Fifty-four per cent of the church support has been paid by the people. Ours is a partnership, in which the parties are (1) the members through their district stewards, (2) the pastors, and (3) the missionary. We settle every salary question by ballot. The missionary loves the pastors alike and has no favorites among them. It is impossible for any man to get a raise or suffer a cut except by the full consent of the Board of Stewards. Our pastors and people see that we want to be fair and they are sacrificing uncomplainingly. . . . Two things we have learned of the Filipino: the first is that he wants to be religious; the second is that he will support the Gospel which he loves if we will patiently teach him his duty and a way to do it.

"Long have we prayed the Lord to teach our people that the church and the pastor were not owned by the American missionary. They are beginning now to awaken to that fact. We have taught tithing, giving systematically each week, and prayer. If one plan failed in a circuit we had another ready

[4] Rev. Klinefelter in M. E. Annual Report 1916, p. 44.

TRANSLATING THE BIBLE INTO THE VISAYAN DIALECT

ROYAL PALMS—PORT AREA OUTSIDE THE WALLED CITY, MANILA: THE FIRST SIGHT WHICH GREETS A VISITOR TO THE PHILIPPINES



SCHEME SHOWING ORGANIZATION OF THE EVANGELICAL UNION OF THE PHILIPPINE ISLANDS, PREPARED BY MR. ISAAC BARZA

to try at once. One by one our pastors have been converted to the self-support idea. A few are not yet converted and the people pay them little. Our daily prayers and nightly visions have been 'Lord save the people and teach them to support their work.'" Who knows what was not wrought out in those "nightly visions and daily prayers." If one is looking for the "secret" of the amazing progress which we are now reviewing, we have already found it. It was not any clever scheme. It was three things combined—great vision, tremendous, persistent work, ceaseless prayer. The greatest single factor in every church is the education of the pastor to the objective, and the grim determination that come what may, this church must be self-supporting.

"Until we have pastors who suffer and work we can not reach the goal of self-support. The pastor who is lazy or unspiritual will have a hard time in obtaining a place which will support him. So long as the support came from the mission the people would tolerate a lazy man, but as soon as they begin to pay their own pastor they demand a day's work for every peso paid."

As one opens the leaves of 1917 reports he feels the thrill of ingenious experiments and of cumulative success. Rev. Klinefelter declares: "The Proportionate Plan, we feel, after a second year's trial, offers the best solution of the self-support problem. Our field gave ₱3500 and the mission gave ₱2000 for this year." And from the Cagayan Valley one reads that "Brother Calica has demonstrated the value of an organized Ladies' Aid Society. Through their help the self-support on his circuit has been increased fifty per cent." Rev. Housley's voice vibrated, doubtless, with joy, as he declared that "the vision of great possibilities in the hearts of our Filipino men and women inspired the greatest initiative that they have ever shown. A real wholesome independence has been declared among the men and women in charge. Self-support and evangelism are the conspicuous features of this independence and initiative." [5]

Stage Four: *Shifting the Entire Burden to the Native*

[5] Rev. Housley in M. E. Annual Report 1917, p. 78.

Church. The tide which has been rising for several years broke over the walls in 1918 carrying everything before it. "Every charge in the district," reports one superintendent after another, "went on self-support." In truth there was nothing else to do. The Finance Committee of the Methodist Mission announced that they had no more money for the support of churches, because the gifts from America had been stopped or diverted to some other channel. It was a case of "come up or close up"; and because the preparation had been thorough, the results were wonderfully successful. There were, to be sure, dozens of churches, just starting, which could never have supported themselves. These were provided for by the Domestic Mission Fund, an indispensable factor in the complete achievement of self-support. This fund came from four sources:

1. The Home Missionary Society had sprung up in 1916 for the purpose of giving a helping hand to weak churches. Now every church organized such a society, and contributed not less than fifty centavos per month toward the Fund.

2. Each missionary, pastor, deaconess, or other paid worker gave one half of his or her tithe into the Fund.

3. Missionary collections were taken in each Sunday school in the first Sunday of each month.

4. Junior Missionary Societies were organized and the children were asked to contribute not less than twenty centavos from each society.

Even the churches which received gifts from the Fund were expected to contribute toward the Fund as faithfully as the stronger churches. Dr. Cottingham's words had proven abundantly true: "the Filipino will support the Gospel which he loves if we will patiently teach him his duty and a way to do it," and they find pleasure in doing it which they never knew when others were maintaining their work. "The people are happy and the pastors are jubilant," runs the triumphant report; and another problem, to our astonishment, was solved by the same stroke—the problem of inadequate salaries for the ministry. "The salaries are larger by twenty to forty per cent than last year. For the first time the preachers

have been able to look forward without fear to a life service in the ministry."

Only those who know how missionaries have prayed and longed for some light as to how to enter the multitudinous openings and at the same time pay adequate remuneration to the pastors, only those who know how pastors skimped and sacrificed, scarce daring to look forward to better days, can realize the new enthusiasm that was aroused by the discovery that efficient pastors can get *more* salary from the Filipino people than they ever got from the missions. When one man reached his appointment it was paying only thirty pesos a month. He soon had it paying ₱100. When he was changed to another church which had been paying ₱35 he was soon getting ₱120. This pastor declares, "Filipinos are not stingy, they are the most generous people in the world and if you and I will teach them, they will give abundantly. I am not afraid to test what I say. Give me the poorest place in the conference and I will prove it to you. . . . In my church we worked for six months to get rid of copper. King Copper is now dead and we worship the Lord with silver and paper." Agaton Pascual went to Polo in Bulacan and in the first year raised the salary from ₱45 to ₱90 and in a few months later had ₱125.

In 1918 in the Manila district the average salary was only ₱26 per month. Four years later the average salary of the same ministers was ₱60 per month, an increase of 135% and it all came from the congregations. In 1918 the highest salary was ₱35, but four years later there were seven churches paying their pastors from ₱100 to ₱170 per month. The per capita giving in that district jumped from ₱1.70 in 1918 to ₱3.72 in 1922. The Methodist Church has stopped telling the pastors that they must sacrifice everything, and tells the people in the pews that they owe it to God to sacrifice for their pastors and their church. A man in the pews owes just as much to God as a man in the pulpit. The man who preaches deserves just as much remuneration as the men who listen to him preach and who are in the same station in life.

Dr. J. F. Cottingham, who has taken a leading part in

these remarkable achievements, finds that the pastors of the churches are more beloved than ever before, since all of their support comes from their parishioners. The members of a church feel that their pastor belongs to them. He was not sent by the mission or by any other outsiders—he is *their man,* and they take pride in him. On the other hand, the pastor is stimulated to greater effort. "Man is naturally lazy." When the salary came from the mission, there were not a few lazy pastors. But when the people begin to support their pastor they demand service. If they do not get service the pastor does not get his pay—and he knows it. This fact is a constant incentive to put forth greater effort, and to have greater faith in God and one's fellowmen. With greater pastoral work and better sermon preparation comes an inevitable increase in membership, and a corresponding increase in salary, and so the trend is upward in everything.

There has come over the pastors a new sense of freedom. They have become masters of the situation and see before them limitless possibilities, depending only upon their ability and energy. Some of the pastors have acquired so much zeal for new conquests in self-support that they ask to be transferred from churches paying them more than ₱100 per month to the most difficult churches in the field.

Stage Five: *Becoming Missionary Churches.* Once a church has learned to lean entirely upon itself, and its members have cultivated the habit of giving generously, it reaches a point where it has more than it needs for its own expenses. This is illustrated in the Methodist field in a striking manner. After all the churches became self-supporting in 1918, the missionaries opened fifty new circuits in the Provinces of Bataan and Zambales, and placed fifty new preachers in charge of them. In 1922 news came from America that there would be no appropriation for evangelistic work that year. The fifty new churches were as yet far from self-supporting. It looked as though they would have to close. Dr. Cottingham called a meeting of all the pastors of the Manila District and placed the situation before them. After earnest prayer they decided that the old churches must help the new ones, and that

not one must close. The larger churches were asked to adopt what they called the "Parish Abroad Plan," which means that each large church would be supporting a pastor in some distant weak church. Every other church was urged to have a missionary society, and to make an every-member canvass to secure as many persons as possible as members for each society. Thus the Manila District agreed to assume entire responsibility for these fifty churches in two provinces, and are now paying a total of ₱200 per month for these mission churches, besides raising all of their own expenses. The Manila churches have come of age, have changed from *mission* into *missionary* churches—the most dreaded difficulty in mission work in the Philippines has been overcome.

The Methodist Mission regards permanent church structures as of vital importance, and therefore secures as much money as possible to assist congregations to build for permanency, and to make the building large enough to accommodate an increase in membership. The Mission commonly offers to pay for new churches on a "fifty-fifty" basis, though they have on several occasions paid almost the entire cost of some very fine edifices. Giving for building does not, in the experience of the Methodist Mission, pauperize congregations but rather encourages them to do their utmost. Dr. Cottingham tells of one venerable member, "a wicked old man in the past, saved by grace," who sold his carabao—"one half of all he owned—and gave the price to the church for new walls and a new lighting system."

Dr. Cottingham's conclusions as to the best methods to pursue are important. "Filipinos are like other people and what is pleasing to one is distasteful to another. The first and best plan is the tithe. 'Do we tithe and do our preachers tithe?' if answered in the affirmative, would settle most of our difficulties. Like preachers, like people, on the tithe question. Next to the tithe is the budget system with weekly pledges paid, if possible, through the envelopes.

"The single budget merits study. By this we mean a budget to cover the entire support of the church activities—pastor, current expenses, Sunday school, benevolences and

all other needs; a Finance Committee composed of members of the different organizations in the church, and a single cashier to whom every cent collected is paid and who pays every obligation in the church. This system stops a multitude of leaks and many foolish expenditures by many treasurers; and it pleases the people, as they prefer to trust a good man with their money rather than to trust it to a number of treasurers some of whom are not experienced in handling money. I know of two instances in the city and two in the provinces where the single budget has been tried and we can report the success to be one hundred per cent as a whole."

The other denominations have worked along somewhat similar lines but have not yet become so nearly self-supporting. It would be superfluous to repeat those experiences which parallel the story just related. We will therefore glance at only a few interesting contributions to the subject, in addition to those already described.

There has been an earnest study of the question in the Presbyterian stations, and many different methods have been tried. In Iloilo in 1917 "a premium was offered for the best plan of self-support and thirteen candidates presented their plans. Most of them leaned toward some form of pledges of produce, instead of money." The Mission felt that the problem could be solved only by throwing over the responsibility upon the Filipino people, and hence, says this same report, "we have announced to the people that the Presbytery must take the place of the Mission as an administrative as well as an advisory agent, and we will labor toward placing this responsibility for self-support upon the Presbytery." Many of the members were not only poor but they lacked thrift; they spent every centavo as soon as they received it, they found it hard to keep money until Sunday. "They know their brethren also spend money as fast as they get it, and so they dislike to trust them with it." The churches confronted the problem of making a properly safeguarded system of accounting, so that everybody would feel safe. There was no solution save to discover and press into service the most reliable men

in the community, the missionary bearing a good share of the financial burden.

The station in Camarines adopted a pledge plan, "based on the theory that the very poorest can give at least one centavo a week. *Any member who refuses to make a weekly pledge or pay it without cause, is suspended.*" One man, Simeon Abierta, of Daet, is stone-blind, but by shipping hemp he is able to support himself, his wife, two children and a paralytic mother-in-law, and pay ten centavos a week to the church.

The plan of giving produce and live stock has proven successful in an unusual degree in Oriental Negros. Many members of the church raise a "church pig," a "church chicken," or a "church coconut tree," the profits from which go entirely to the church. Others give the profits from rice paddies or from other crops to the church each year.

One of the most remarkable incidents in sacrificial giving for the support of the church occurred in Batangas. The congregation had overflowed the residence which was being used as a church. The Mission Board had not been able to offer any assistance for a new building. Just across the street from the chapel was a large stone camarin, the best site for the church in the city. Being on the main street there seemed no prospect of getting it at a reasonable figure. Let Rev. Frederick Jansen tell the remainder of the story:

"Necessity made us, however, look to God and venture. Would the owner sell? I went to Manila to inquire. . . . ₱3500 was the amount asked, and he said he would give us a donation of ₱250, which he also did. . . . Could the members pay it? We came together, and the efficient pastor (Rev. Marciano Evangelista) with myself made statements as to the need and opportunity. Then we fell to prayer. The earnest intercessors at times broke down with tears, as they entreated God to help them. . . . The result was astonishing. . . . One member remembered an old savings account of hers, which she had not thought of before, for it contained old coin, not now in use. But it brought in over seventy pesos. An elder, with a family of eight children, consulted his wife.

" 'We have only my silver watch, it is old, for it was my

father's before, but it is a heavy and a good time keeper. Will somebody buy it? It is the Lord's. We have also a pig for sale for the same cause.'

"Others followed suit with rings, bracelets, etc.—all of them family heirlooms—and the sum was raised. Those having no money offered labor; all wanted to have a share. . . . Nothing, I believe, has ever happened in this congregation which has drawn us closer to God and to one another, one family in Christ Jesus. . . . The good pastor here has personally solicited nearly all the funds for the alterations and repairs, from outside friends, and is, besides, directing and overlooking all the details of the work."

In the United Brethren territory a committee consisting of four Filipino pastors and three American missionaries decide upon the questions relating to support of pastors and churches. At the present time the Mission matches every peso given by the churches for building, upkeep, and salaries. The mission never pays the pastor of any church directly, but pays the money to the church, and the church settles with the pastor.

An experience from one of those delightful four-leaf folders which are frequently put out by the Baptist Mission is instructive as well as amusing: "The Bingawan people came out to carry the missionary in. The missionary refused to ride in a hammock carried by the already tired men. The men urged politely, but the missionary was firm and insisted upon walking. He told them that God had given him legs with which to walk, and that if he were lazy and rode in a hammock, God would be justified in taking away his legs and power to walk. The men said: 'That is true.' They wished a school for their children and proposed that the mission should pay for the teacher. They wanted to build a church with an iron roof and have the mission pay for the roof. The missionary already saw the danger of developing 'rice' Christians, and had the sense to give them something better than the money. He said: 'I thought you men had legs and could walk?' and they replied, 'Indeed we have legs, and know how to walk.' He said: 'But now you want to get in a hammock and have the mission carry you: won't God be justified in

taking away your legs, and making you unfit to walk?' They could only answer: *'Matuud, matuud ang imong polong.'* (True, true is your word.) As a result the people have become independent and self-supporting. They have the largest church in the province, they have maintained a good school for several years.

"One year their village was swept by a jungle fire, and houses, rice, and fine chapel were burned. The other churches in the association raised money enough to pay wages to the carpenters who should build a new chapel, while the unfortunate people should be building their own homes again. But the Bingawan people had learned to walk on their own legs. They would not take the money, but devoted it to missions and built their own chapel first, living in the meantime in sheds made of banana leaves and poles. Then they put up their own homes."

Rev. Briggs of the Baptist Mission writes that at the beginning he paid one man to preach in Visayan, but this caused some friction with the unpaid men, and a basis of strictly non-payment of salaries by the Mission was adopted in 1911. Seven volunteer workers were in that year receiving nothing from the Mission, "excepting their annual poll-tax, an occasional suit of clothes, a little rice, amounting to less than twelve pesos annually, and further help in times of great need. They were expected to earn their own living." Congregations too must build their own chapels, maintain their own services, and contribute regularly to a propaganda fund. "The result is that twenty-two of the twenty-three churches have built and kept in repair good bamboo chapels, have maintained services ranging from one to seven times a week; have contributed regularly to the fund for a local religious paper, and have given to propaganda fund. But they have not kept the same pace in providing for their pastor. *The supply of acceptable workers has not kept up with the growth of the work.*"

The Zamorista Church in the vicinity of Manila is not strong enough to support all of its pastors, and some of them work during the week for a living. While the consecration of men like one young pastor who not only earns his living

but pays twenty-five pesos per month toward his church, is very touching, the results upon his congregation certainly are not as good as they would be if he could give his entire week to serving them.

The verdict of Dr. Cottingham on this subject seems thoroughly sound: "Not many ministers go into secular work from choice. Only the man does so who has not had adequate support and who feels that the only hope for him and his family is to go into other business. Invariably it spells failure for the worker. Let a preacher start a tailor shop and immediately the support from the people ceases. I know a little church that four years ago paid a monthly support of thirty pesos. Now it pays nothing to the same man. He went into the embroidery business. Embroidery is now dead, his people are untaught in giving, he is out of work and will soon be out of the ministry. He has put the church back several years and in the end has lost his respect for the church and the members do not love and honor him.

"In contrast we know another man appointed to a new town. A week after he arrived he wrote saying, 'I fear I will starve. We have no members here, no church and no support. Where shall I get my board and clothes? May I take work in the factory and preach at night?' We replied by sending him ten pesos and asking him to work and pray and organize. God gave him a revival and plenty of support from that day. He has organized two new congregations this year and gotten all his needs from his new converts; he has carefully tithed and has paid more for home missions than any man in the work. God has honored him and the people love him. None of which would now be true had he taken the place in the mill and preached at night.

"Secular work is impossible for the man called of God."

Chapter XV

FILIPINO MISSIONARIES

Heroes do not find their reward in the applause of men. If they did, this would be an unjust world, for a great majority of the world's heroes are unknown. Unless something spectacular occurs to excite men's imaginations, they allow heroes to live and die in their midst scarcely noticed.

Such men are now at work on the frontiers of the Philippines, facing enormous difficulties with divine courage. The very act of entering the Christian ministry under conditions such as these is in itself heroic. Every man who does so courts hardships, persecutions, insoluble problems, exasperating misunderstandings, and maddening misrepresentations.

Now and then the limelight falls upon one of these men and he is given the appreciation which all of them deserve. A volume some day may be written which will thrill the nation. For the present we must confine ourselves to tales of a few typical Filipino pastors, as told by appreciative missionaries.

To Rev. C. W. Briggs we are indebted for the story of Miguel Gillergom. When twenty-four years old Miguel was employed in the Iloilo mission press, as an apprentice, receiving no pay excepting his rice.

He joined the church and soon after asked if he might not accompany one of the evangelists on a preaching tour. He preached so well on that trip that he was called by the congregation at Tina to become its pastor. "No one except a Filipino could so quickly become a leader of Christians of several years' experience," says Mr. Briggs. "The secret in Miguel's case was that he had studied the New Testament long into the night with the head printer during the months they lived together, and was wonderfully quick, as so many

Filipinos are, in adapting it to his own people." At his own request Miguel was sent to a frontier village at the very edge of the mountains among the peasantry who had already become Protestants.

This district was a lurking place for bandits—men who did not hesitate to commit murder for a little pillage. "One day a band of some half dozen of these cut-throats, fully armed, stormed into the chapel while Miguel was preaching. He faced them with a spirit worthy of an apostle, and preached so strongly about the judgment and punishment to come that the leader of the band, a cool, hard-headed man of fifty years of age—with many a bloody deed to his record, and a reward of four hundred pesos offered by the government for his capture, dead or alive—fell on his knees in tears and cried out for salvation. This man, with his entire band of outlaws, has since reformed and he is now permitted by the government to live unmolested so long as he shall lead an honorable life."

On another occasion Miguel was not so successful. One morning twenty armed men, fanatical enemies of Protestantism, sacked the *barrio*. They bound the young preacher, robbed him of the last thread of his clothing, and took his New Testament and song books, and everything he possessed. They led him outside the chapel, put a knife to his throat, and told him they were going to end his preaching. Miguel showed not the least sign of fear, but preached to them about hell fire until they began to tremble. They finally went away, leaving him in bonds until his friends came and set him free. Mysterious letters kept coming, threatening his life if he did not leave the mountains forever. . . . But he is there today. He receives no pay for his services. His members supply his food, and the missionary keeps him in clothes, which cost less than ten dollars a year. "He has no family and leads a chaste life. None of his time and strength are wasted in the follies that are quite common here as in other countries. He treats all women with honor, but none with special favor. When he forgets himself in a sermon, and his strong manly

voice rings with his message, all who hear know that it is not Miguel, but God, who is talking."

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Rev. H. W. Widdoes gives us the following account of a great missionary to the Kalingas:

"About 1908 a tall young man by the name of Juan Leones met me on the river-bank at Bauang and asked to be baptized by immersion. We went up the river a little from the crossing and there he pledged his allegiance to Jesus Christ. His father was a wealthy and wicked man and at the same time a fanatical Romanist. He promptly disinherited the boy and cut off all his allowance for general expenses, and for an education. The young man became an ardent witness for Christ and the next year was sent as a teacher to the Igorot town of Sigay away back in the mountains. Here he soon had over one hundred children in his schools. His deep experience of God soon won others and many were baptized that year. Now all the people of Sigay are Christians and one of our best though poorest churches is the fruit of that young man's Christian life. Through our help and the loyal cooperation of his wife he became a prize student in the seminary and graduated with honor. He served several circuits in the lowlands but he was always thinking of the regions beyond. In October, 1919, he was appointed by the Filipino Missionary Society to go away back into the interior to work among the little-known Kalinga people. After some months of earnest effort one of the influential leaders of the Kalingas was converted. In the first two years there were about twenty converts. During last April and May over one hundred and forty converts were reported from his field. His work is stirring the hearts of the Filipino brethren in all our churches."

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Wenceslao Lime studied in the Industrial School at Jaro. With soul aflame he taught the Bible from house to house. When the news reached Jaro that the great robber band in the southern part of Negros had surrendered, the missionaries chose Wenceslao as the man to carry them the Gospel. No man ever faced danger more fearlessly. The robbers were at

first suspicious of him and would not let him sleep in their village. The medicines which he had brought along to cure their diseases, they thought were poisons for their wells. Finally they put him under guard for the night. The next morning he called the people together, and, after long persuasion, induced a sick man to try some of his quinine. The man recovered very quickly, and the reputation of the young man was assured.

A Roman priest heard of Wenceslao having gone to the robbers, and followed him up the mountain, bringing ten councilmen along to arrest Wenceslao and take him away. Each man carried a long bolo. The robbers were in doubt as to whether they should surrender their new friend to this *posse*. While they hesitated, our young hero stepped forward, shouted that he was sent here with a commission from the King of Kings, and read The Great Commission, "Go ye into all the world and preach the gospel to every creature." With fire flashing from his eyes Lime turned upon the councillors and told them that the Philippines were now free religiously and that they dared not touch him. The councillors looked at the robbers, knew that Wenceslao would be defended by every desperate man of them, and departed leaving Wenceslao triumphant.

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"If Mr. Widdoes had accomplished nothing but win and train such a man as Elino Ignacio, his presence in the mission field would have been amply justified," writes Mr. Pace, after a visit to San Fernando. Ignacio had been a sincere "flagelante." Like many sincere Catholics he for a long while sought to rid his soul of stain by means of excruciating self-punishment. "I bear on my body," he writes, "to this day, the scars inflicted by bamboo knotted wisps with which I tortured myself, doing penance and endeavoring to find peace, —but no peace came. But *now*—by the word of God and baptism of the Spirit, I have a great tranquillity in my heart."

Up into the mountains he went with his flaming message, setting the dull souls of the primitive Igorots on fire. At the town of Tubao, the "Presidente" (mayor), enkindled through

the preaching of this young missionary, went about the country preaching by his side. "Words fail," declared a witness, "to tell how Elino preached."

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Many pages from the reports of Severino Cordero are pure gold.

"My difficult and sacred responsibility as district superintendent, calling for greater powers than I was able to command, caused me to adopt the plan of appealing to the Father of Heaven and of earth, when the whole earth is in silence, and the majority of persons are unconscious of what is going on; that being alone with the Father, I might open wide to Him my heart, burdened with great difficulties and fears, in the presence of the great foe, and of great needs, that neither wisdom nor science nor all human effort put together can solve."

One would expect a man like that to continue:

"I frankly confess that I have received much more than I could give. For this, there has been much glory given to the Maker. I was not able to do all that I would like to have done. I lack time—even the sacred time in which a husband ought to be home to comfort his wife at the time of her trial. Two times consecutively I have been away at this sacred season, but it was for the love of God who saved me and redeemed me from sin.

"I have had miseries, sleeplessness and sorrow, but . . . even though this makes my work bitter and hard, I love to preach the redeeming power of our Lord Jesus Christ. I thank God for the thousands of souls in the district and the hundred thousand in the Islands who were set free through the power of the Gospel which we have heard and preached." Further on he says: "The way to fight against Satan and the world is to have a continual movement of triumph." Has he not here quaintly stated one of the great truths of the victorious life? "The majority of people do not realize what the exalted height of a life purified in Christ means." He finds it in prayer and has placed great emphasis upon the family altar as well as upon prayer meetings. Nearly all the

native members of his district have family devotions. Such people tithe, one man giving one thousand pesos a year.

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Until 1906 Juan Abellera was a school teacher. Rev. H. W. Widdoes saw the unusual possibilities of the young man and invited him to enter the ministry. After many months of hesitation he sent Rev. Widdoes the following letter:

"It is now about a year since you expressed yourself as desirous of having me in the working force, teaching Christianity. The hardest part of the question, which has been very difficult for me to settle, is the following: Would I be influencing the people more by being a teacher or by entering missionary work? One day last week, while I was sitting and trying to find the way in which I could best help in the salvation of my people, the Spirit of the Lord seemed to guide me. He has cleared away all my doubts. As a teacher I shall be influencing only a few hundred boys and girls, while as a worker in the Christian religion, I shall have an opportunity to influence this whole province or even more. As Christ's worker, I may be able to train both souls and intellects of old people as well as young. Though I am now acting as assistant superintendent and am expecting another promotion in the coming school year, I have decided to give up this work and take up the one which I feel God wants me to do."

Three years later Mrs. Mumma was able to write, "To see Juan Abellera's face when he says, 'The work for our Master is so sweet,' is worth all it has cost us to be here."

This young man, now Rev. Juan Abellera, has, as he foresaw, influenced, not his own province alone, but hundreds of people in the city of Manila, where he is pastor in the greatest student section in the Far East, the congested districts of Sampaloc and Quiapo.

Rev. Abellera went to America a few years ago and spoke with great effect in all parts of the country. At the United Brethren National Convention it was widely conceded that his masterly address surpassed all others of any nationality.

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TOURING

TOURING IN RAINY SEASON

RT. REV. GOUVERNEUR FRANK MOSHER, D.D.,
BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE PHILIPPINES

Restituto and Enrique Malahay were the first students to be baptized in Silliman Institute; that was in the year 1901. They returned to their home town, Guihulngan, and began there a work which has developed into the most remarkable church organization in the Philippines. They had a particularly fertile field. The northern part of Oriental Negros followed Father Aglipay out of the Roman Catholic Church, but the people were almost without leadership, and were left in spiritual starvation. The Malahay brothers met the need.

First they converted their own family; then their near relatives. An older brother became a self-made preacher, and, without any ordination or authorization, began to baptize many people. He was never seen by any missionaries, his death having occurred before they arrived. The two living brothers were regularly ordained as Presbyterian ministers. Every year the church increases literally by hundreds. It now has a membership of more than two thousand.

The membership is divided into twelve districts, each having an elder who is responsible for a district Sunday School. This division is necessitated by the fact that the people are farmers, and live at great distances from the central church building. Careful reports are made by each elder regarding the weekly attendance and collections in his district. Every cent invested in the church building as well as in the salaries of the pastors has been provided by the congregation.

One of the most inspiring events in the Southern Islands is the annual Guihulngan convention and Bible School, at which the farmers gather from miles around for their season of inspiration and recreation. It is indeed a big old-fashioned American camp meeting—held by Presbyterians! The Orient is topsy-turvy land in very truth.

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One of the early figures in the development of the Panayan churches was Mr. Braulio Manikan (pronounced Man-e'-kan), a native of Abijay. He originally studied for the priesthood in Jaro; but doubting the teachings of the Catholic Church, he gave up the priesthood and went to Spain, with the idea of becoming a civil engineer. Lacking financial resources with

which to complete the engineering course, he became a photographer, in which capacity he made the acquaintance of Rev. Eric Lund, later of Iloilo, but at that time living in Spain. Lund taught Manikan the Bible and Manikan taught Lund the Panayan dialect. The two men came to the Philippines in 1900, and together with another young Christian named Doronilla, they spent many hundreds of hours translating the New Testament into Panayan.

Dr. Briggs has described the work of Manikan in glowing terms: "A large house in Jaro serves as Manikan's home, as printing office, and as headquarters. To this house people throng; crowds stay all night and generally two nights. They bring their rice with them. For lodging they need only room to stretch out on the floor. Here they gather in groups to talk, listen to someone who is a good reader, learn hymns, and hold prayer meetings. Here these crowds have access to Manikan, who has a heart full of Christian love for each of them. He spends hours at a time giving them advice, instruction, help, anything within his power to do for them. Each evening Manikan preaches far into the night. Many a night during the past year have more than three hundred people slept on the floor in this house, people from all parts of the province."

When Mr. Lund left the Islands, the entire work fell upon Manikan, and he broke under it. He was so idolized that his people gave him an easier job—he was elected a senator.

Many people have read with profound emotion the account which Matias Cuadra has written of his own history. This first Moro pastor is one of the most consecrated Christians in the Islands.

"I was brought up in the Mohammedan religion under the instruction of my mother. My first knowledge of the Koran, or the sacred book of the Moros, was taught by her. Before I was able to read it, I had learned many passages by memory through her aid. She, being very religious, had a great desire that I should dedicate my life to work as a Mohammedan *hadji* or priest. She had taught me to love God and to fear Him at all times. Though she had not the ideal

Barbara and Buckley Lee,
Property of University Christian Church Santa

conception about God, still I learned in my childhood many things concerning the Mohammedan faith which have helped me, in some respects, to become an earnest seeker of the truth.

"Through the providential guidance of God, the American people landed on the shores of our beloved town. They had not an idea of conquest alone, but burned with zeal to educate our people. A few months after their sojourn, they opened a school for the children. At first they had a hard time to get pupils, but through the aid of the native leaders they were able to have some. And among the first pupils of my town was myself. This was in the year 1901.

"After studying three years in this school a sudden change took place in my life. Suddenly, in 1904, I was taken by a Jesuit priest without the knowledge of my parents. He brought me to Sandakan, British North Borneo, and there I stayed with him for a long time. I was not entirely taken away from school, for there I was able to continue my studies. New teachings concerning religion were taught to me, and being interested to know more of God, I devoted my time to studying the different prayers and other religious books of the Roman Catholics. When the priest found out that I was very much interested in learning things about the Church, he inquired of me if I would like to become a Christian, and without hesitation I accepted. In 1907 I was baptized.

"A few months after that, when I had committed to memory the Latin words of the mass, I became a sacristan, that is, a helper in the performance of the mass. As the days passed by, my faith in the Lord Jesus and other saints deepened, and finally I decided to work for life in the Church. I became fully devoted to keeping all the ordinances and other requirements of the sacraments. For more than eight years I was living with this priest and looked up to him as my father. He was so kind to me and did his best to help me.

"But suddenly, a year before the war, he left for Germany. I was obliged to look for a job. And just a few days before he left, he recommended me to work in the Harbor Department. There I worked for two years, and for the first time

I was privileged to possess a copy of the Bible. This book was entirely prohibited in our school; our superior said that it is the book of the heretics. I did not much care what they told me; for curiosity's sake, I took one copy and began to read it. I did not find anything bad, but instead I came to love it. For the passage that I first read was 'Seek ye first the Kingdom of God. . . .' From that day I longed to study more of the Sacred Book. In 1913 I left my job and came back to Zamboanga, in the Philippines. There I had no relatives at all, and did not know what to do on my arrival. But my full trust was in God, and through His providential help, Rev. D. S. Lund was the first to meet me. I did not hesitate for a single moment. I told him that I would like to know more of the Bible. He was very glad, and took me at once to his home. I stayed with the Lunds for three years. They taught me to love my Savior Jesus and his words that are found in the Bible. In the year 1914, on Easter Sunday, I made my public confession to follow Jesus as my Savior. Then was aroused a burning desire to serve my people. It was through the influence of Mr. and Mrs. Lund that I became for the first time a true follower of my Master. I asked them if they could send me to the seminary, so that I might study more of the Bible and prepare myself to work among my own people. They did not hesitate, but sent me by the first boat to Manila.

"And on my arrival here in Ellinwood I was indeed fortunate that the first man that met me was Dr. Wright. He became a father to me, because through his help that I was able to finish my course. And during my four years' stay in Ellinwood Seminary he gave me inspiration to serve my people. In Ellinwood I learned not only to know my text books, but above all to appreciate honest work. I am thankful that my Creator has helped me all the way through."

The ordination service of Cuadra was one of the most extraordinary ever seen in these Islands. He and all present felt the significance of the fact that a Moro was for the first time becoming a Christian minister. As the examining ministers sat in a circle about the young candidate every throat

ached with pent-up emotion. The tears streamed down the face of the young man at the center. Somebody asked him a question but there was no answer. Words were impossible—and all felt how absolutely useless they would have been.

Someone said: "I move that Cuadra be admitted without examination," and instantly everybody said "yes." Few ministers have been ordained without examination, but on this occasion no man present felt worthy to ask this young saint a question. One American missionary will not forget to his dying day how Cuadra accompanied him to the boat as he was leaving for the States, and wrung his hand, saying: "How I wish that you or some other American could go to Siasi with me when I go back. The Moros think so much of the Americans, and together we could get great numbers of them." That missionary replied: "I shall do what I hope will mean even more for the Moros. I shall return to America, and by God's help, try to set the whole nation on fire about our duty to Christianize the Moros."

Cuadra married a beautiful Filipina girl, and together they went down to Siasi where they are proclaiming Christ in the midst of Islam. Cuadra goes into the mosques and preaches without hindrance. He teaches a hundred young men in Bible classes and has baptized scores of them. He has sent two young Moros to Silliman so that they may prepare to be missionaries like himself.

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The father of Simeon Blas attended a Jesuit college in Manila during the Spanish regime; but he left the college, denouncing the friars as "horrible." He was "hounded to death"; and his widow gave away his property for purgatorial masses in an effort to save his soul from purgatory.

The son, Simeon, knew the meaning of hard work. For several years he was a mud fisherman, and later he ran a sort of jitney. During the Spanish-American war, he made a veritable fortune selling garden truck to American soldiers. By thrift and toil he became the richest man in the town of Malabon.

He heard a Protestant missionary speak in Manila, and into his heart came the hope that the missionaries would break the power of the friars, whom he hated. He joined the Methodist Church, built a church building at his own expense in Malabon, took out a preacher's license, and filled his church each Sunday with eager listeners.

But—he ran the biggest cockpit in town. Cockfighting was considered perfectly proper for everybody in Spanish times, and Simeon Blas had never for an instant suspected that he was doing wrong in preaching on Sunday morning and cockfighting on Sunday afternoon. Nobody in the town doubted that Simeon was a wonderfully earnest Christian man. Dr. Rader learned of the situation, called Simeon to his home, and with all the tact he could command, broke the news that gambling and cockfighting were opposed to Christ's religion.

Simeon was stunned. . . . To give up the cockpit meant a loss of a thousand pesos a month! He went off by himself and spent several weeks in a mighty conflict between God and mammon. One day he came back to Dr. Rader, the tears streaming down his cheeks, and sputtered (in three languages), "Vamoose cockpit. Jesus Christ has come into my heart forever. Cockpit no more."

He did not lose financially, as it turned out later, but grew richer than ever. Who will envy him his riches? He fathered all the churches he established, asking for never a cent from the Mission. "Any country and any church is made richer by having such men as he."

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"Ambrosio Velasco—an answer to prayer." Such is the title given to the following tale:

"The pressing need of the hour was native evangelists. A week of prayer was decided on, to ask that God might raise up native preachers in these Islands. Sunday came, and at the close of the evening meeting an intelligent young Filipino came upstairs. This was Ambrosio Velasco, a sugar-planter, formerly of considerable means; and a very devout Catholic, faithful to all the demands of the Church. His uncle was

Felipe Buencamino. Ambrosio stayed with us until ten o'clock that night; and before he went home we all knelt together in prayer. Every day of the following week he spent the day and evening with us, searching the Scriptures to find the way of life.

"The Sunday evening following his first attendance at our service he preached the Gospel in his own language, giving the people a clear discussion of justification by faith, rather than by meritorious works or priestly indulgence; and before he had finished talking we knew our prayer had been answered, and that we had a man, called and appointed of God, to work with us in Negros Island.

"One morning in July, 1901, just at daylight, we went out to the river back of Bacolod, and three men—Velasco the preacher, and two others in whose conversation he had a large part, were baptized. We read the account of the baptism of Christ by John, and there, apart by ourselves, with no other witnesses than the angels above, had prayer; and, after the ordinance, we returned home with songs on our lips and in our hearts.

"From the outset of his Christian life, Velasco had great difficulties to encounter. His most intimate friend, a staunch Roman Catholic and a son-in-law of the former friar of the place, tried all sorts of methods to induce him to abandon his new faith. Like most of the well-to-do Filipinos, Velasco had been injured by the insurrection, and he was filled with prejudices against the Americans. With the new faith, however, came new light, and though he had once kept aloof from the American missionary, as from a dangerous leper, later he wrote an enthusiastic letter in praise of the dear brother with whom he was laboring. That he thus overcame this prejudice must be considered a great victory of grace.

"In September, 1903, after two short years of busy service, during which he was preaching continually in Bacolod, Talisay, Silay, Cadiz Nuevo and Bag-o, his life work was done at only thirty-four years of age. The doctors said he was suffering from heart disease aggravated by continued fasting—he often went without food on the road between towns for many hours

or even days. As the end drew near, Velasco sent for all his converts, and, as they gathered at his bedside, he exhorted them to stand fast for Christ. Then he led them all to the throne of grace in prayer, and with his last breath sang his favorite hymn in Visayan, 'Rock of Ages.' "

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Another martyr to a zeal for Christ too great for his physical endurance was Domingo Reyes. In the Lingayen Sunday school while still a young man, he showed such intense interest in the work of the Gospel that he attracted the attention of the missionaries. He soon dedicated himself to the ministry, attended the seminary at Manila, and studied industriously to prepare for his work. He shone as a composer of songs, as a Sunday school organizer, as a singer, as a translator, as an interpreter and as a Bible student. He reread and corrected the entire Pangasinan Bible. While proof-reading in Japan he overworked, contracted a severe cold, and lung trouble developed. He died in 1918, leaving a wife and two little children.

Dr. Peterson pays Reyes this fine tribute: "The loss of this princely worker last May has affected the work in a large part of the district. It is doubtful whether our Philippine work has had a more kindly pastor, a more efficient teacher, or a more consecrated winner of souls. As an interpreter and translator he has no peer. The new hymnal in Pangasinan is to be dedicated to his memory. Already a fund has been started in Pangasinan for the erection of a memorial church in Lingayen, the student center and capital of the province."

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Among the virtues of Filipino evangelists, the one quality which stands out more frequently than any other is consuming *zeal*. One hears of a young man named Emeterio Cavada of Anda, who started five new congregations, built eight new chapels, and secured the land for four other chapels and a cemetery—in a lifetime? No, in one year!

One hears of Engracio T. Cruz "who is almost the father of the province, for he has blazed his way through the length of it. Sometimes he gets weary of swimming rivers, fording

streams, and living apart from his family much of the year. Sometimes he feels old before his time, but he goes on his way without complaint and with joy in his heart. He is a hero, and some day when the history of the Philippine Church is told, he will not be the least on the roll of honor." One hears of another pastor who "all without pay or hire walks twenty-five miles every Saturday to fulfill his appointment on Sunday!"

And here one must choose between stopping entirely or writing a book of biographies of dear Christ-like men as noble and as heroic as any that have been named. Before us, as we write, are lists of hundreds of Filipino pastors—some of them prominent, some of them almost unknown—all of them with a story which ought to be included in this chapter. We are reminded of the embarrassment of the writer of the eleventh chapter of Hebrews, who, for lack of time, leaves unnamed "men who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong. . . ." No missionary has come to know the lives of these sweet intense young men who does not feel like Rev. Briggs of Iloilo, who said: "They have red-hot hearts, and a zeal which puts me to shame. I have tramped in company with some of them day after day through the *barrio* country, and, at the end of the day, when we were all tired out quite as much by the thronging of the people as by the long walks, and have had to stretch out on a cot and go to sleep, these brethren have made it a practice to get a crowd about them and read the Scriptures and teach and preach and sing half the night. Day after day, month after month, they keep at it. They read the Scriptures night and day, and all their preaching and talking is expository. I am surprised continually at the faculty they have for getting at the simple practical lessons the Book has for the people to whom they preach. A part of the secret of it is that they get no pay, have never thought of themselves as anything but ignorant lowly peasants, and have hardly a shadow of pride. They typify to me the qualities of child-like simplicity and humility

that Christ exalted as the highest qualities of Christianity. I sometimes wish every preacher in America who has had a full course of training and feels that his work is not effective, might be in this work for a year or two, and see what God can do with dull tools—how he grinds them, and puts an edge on them, and then uses them."

The last sentence of this quotation has, no doubt, been formulated independently by every missionary who ever worked with Filipinos. To dwell with Filipinos of this spirit, must make missionaries themselves more deeply passionate servants of their Master. One feels at every turn that the encrustations of civilization, which have sometimes hardened his own Christian experience, are absent in the Philippines, and that here the Spirit works much as it worked in Palestine. Witness for example this charmingly naïve description of a church service:

"We had good meetings last Sunday. One old man asked questions about my preaching. So I sat down on the floor beside him and we talked about various Bible verses. He was willing to believe in Jesus. I prayed and he repeated after me the prayer. We grew happy together and could not keep from crying." Who can read such bits of unconscious poetry, caught from the passing of God's very whisper, without sighing to know that America has become so sophisticated? One must go to mission fields to read of "Ulpiano de Paño and Victorino Jorda, who seem especially filled with the Holy Spirit—firebrands for the Lord wherever they have gone"; of Pedro B. Cruz who "has learned the secret of preaching nothing but Christ and him crucified, and our Lord has greatly honored his ministry"; of pastors who are "yielding more and more to the influence of the divine spirit, with a corresponding willingness and determination to sacrifice more, and suffer more, and serve more, that their people may experience the joys of salvation"; of meetings in which "the Lord was with us in much power. . . . Old vices and habits were given up. . . . In one town the *presidente* (not a member of the church himself) organized a committee to raise the support of the pastor. 'Any man,' declares the *presidente,*

'who can clean up a town as this man has done, is worthy of the support of all good men.' "

One reads common reports of meetings like that in which "a real and genuine baptism of fire took place on the third morning of our devotion. At the close of the spirit-filled message, invitation was given to come to the altar, and all of us came and knelt. While kneeling and praying earnestly, the fear of the Lord caught us, and everybody trembled and cried with much tears. We fervently asked the Lord to forgive our sins, mistakes and failures. The prayer lasted about an hour, when we felt the forgiveness of our sins, experienced the baptism of the Holy Spirit, and obtained the victory over our difficulties, troubles, and temptations."

It is under the influence of special inspiration that the Filipino people work best. They are quickly enkindled, work unitedly when under the influence of emotion, and brook no delays. Education may be expected to guard against the extravagances which often accompany profound emotional experiences, and to guide this spiritual energy into wonderfully fruitful channels.

The tendency toward mysticism is marked. Prayer is easy and full of faith. When the answer comes it is expected and recognized. For example, a gift of money came to a spiritually minded young evangelist, who wrote in response: "Many people today laugh at miracles and such blessings of God which come in ways unexpected and unusual, but not I. That gift came as an unexpected blessing. It is not very different from the food which the ravens furnished Elijah, for I was at the time in want. I see in it all the hand of Providence whose eye fails not to see human wants, if, in the giving, the soul remembers God and learns to trust more in Him."

It would be difficult to find a more interesting illustration of faith in prayer than that of Pastor Pedro Razon of San Agustin. The man who owned the land on which the chapel was built became angered at the pastor for some too uncompromising denunciation of sin, and put a lock on the church door, vowing that Pastor Razon should never again enter the

church. The pastor, coming on Sunday evening, found the door locked. His first impulse was to call the constabulary. On second thought he concluded that prayer was better, and so went to the edge of the wood near by, and for half an hour told the Lord about his troubles. He turned to the *barrio* and found his faith rewarded; the church was open, brightly lighted, and filled with people, as was the yard outside. The owner of the land was among the eager listeners. At the close of the service he told the pastor he had done him a great wrong and begged to be forgiven. When questioned, he said that, at the very hour Pastor Pedro was praying, he felt strangely moved to repent and open the church.[1]

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Two missionaries from the Philippines to the Hawaiian Islands have made records which reveal what they may yet hope from Filipinos in foreign lands—Pedro Royola and Simon Ygloria.

Pedro Royola came of a poor family. Being ambitious for an education, he sought a position as house boy for Rev. John Lamb, formerly instructor in Union Theological Seminary. He showed such eagerness to preach that he was sent to Silliman Institute for a few years, and then to the seminary in Manila. After preaching in Bohol and Negros, the way opened for him to go to Hawaii to meet the spiritual need of twenty-five thousand Filipinos who had gone there to work on the sugar plantations.

After working with distinguished success for five years on a plantation a long distance from Honolulu, Rev. Royola decided that, for the sake of educating his children, he ought to move to Honolulu itself. He therefore resigned from his church and made preparations to depart. When the owner of the plantation heard of Pedro's purpose, though not at all interested in religion himself, he declared more positively that Pastor Royola should not leave. "If he went," said the owner, "the whole plantation would go to pieces." Few men receive tributes like that.

[1] This contribution to the evidences of answered prayer was furnished by Rev. Klinefelter in the Methodist Report Philippine Conference, 1915, p. 75.

When Silliman Institute was first opened at Dumaguete a boy named Simon Ygloria peered in at the window of the constabulary building in which services were being held, and heard Dr. Hibbard offer a prayer in Spanish. He went home and told his family that those Protestants were not bad folks, such as they had been described, after all; but he was strictly forbidden to go near Silliman again.

He was one of the Filipinos who were sent to the St. Louis Exposition. Here, fortunately, be became acquainted with a Young Men's Christian Association secretary, who led him to church and made him a sincere follower of Christ. Upon his return to the Philippines, Simon was baptized and attended school at Silliman, and afterward at Union Theological Seminary. He was the first missionary from the Philippines to any other country. In Hawaii he worked against great odds trying to bring his countrymen to a higher standard of Christian character. "Although quiet and self-effacing to an extraordinary degree, Mr. Ygloria exerted a strong influence upon all those with whom he came in contact. He was everywhere recognized as a leader of the best type. He spoke seven dialects and English—an unusual accomplishment—and was a magnetic speaker and the founder and editor of *Ang Bayan,* the Filipino *Friend.* His influence was island-wide. Thus in many respects he was to Hawaii what Jose Rizal was and is to the Philippines." It is almost universally true that, when people break away from their home surroundings, they are tempted to sink to lower levels. Unhappily this has been the case with many of the Filipinos who have gone to the Hawaiian Islands. Simon Ygloria, with his high ideals, strove to save his countrymen, bearing their burdens on his shoulders, until after nine years of strenuous labor he broke. When he died from tuberculosis, he was buried with such distinction as no Filipino ever before received in Hawaii. He has, indeed, as the Honolulu *Star Bulletin* put it, become "the Rizal of the Hawaiian Islands." His death has caused many Filipinos of Hawaii to make new resolutions to be an honor to their country. They contributed liberally to erect a monument to his memory. One of earth's kings lives now

even more truly than when he was in the flesh, for he is enthroned in the hearts of those Filipino expatriates. Only the years will prove what the life of Simon Ygloria will accomplish.

Never, until these past two decades, has a Filipino missionary sailed to foreign shores to seek the conversion of non-Christian peoples. The recent missionary impulse marks a new era in the history of Christianity in the Philippines. At least a dozen Filipino missionaries are now in foreign fields.

Miss Genera Manongdo of Cava, La Union, trained for some years in America and then went as a nurse in Hawaii. She has established at least one Sunday school. Her friend and townswoman, Miss Saturnina Sobretena, went from St. Luke's Hospital, Manila, to join Miss Manongdo in Hawaii. Miss Candida Kagayat, formerly head nurse in Laoag Hospital, went to a sugar plantation in Hawaii to help her kinsmen who had gone from the Philippines. Miss Isabel Mina went to an Hawaiian plantation from Laoag Hospital. All of these Christian young women must be classed as missionaries as truly as Loyola and Ygloria.

"The following young men have been sent to Penang, S. S., to teach in the Anglo-Chinese school and to do missionary work: Fructuoso Ilar, Sebastian Siruno, Felix R. Cabatit, C. B. Arriola, and E. I. Beltran. These young men are all graduates of the Philippine Normal School, and have had two years' experience in teaching.

"In the year 1918 Mr. Vicente Maddela and Mr. Gil Enriquez, two local preachers and teachers in the government schools, sailed from Manila for Java to answer the call of the church there. The going of these fine young men to help Christ save the heathen world has sent a thrill of joy and expectation through the church. Many people are getting an enlarged vision of the Filipino responsibility, in the building of the kingdom of God, not only in the islands, but also among our neighbors." Hundreds of other young Filipinos are dreaming of missionary work abroad. Mr. Vicente Baz, now preparing for the ministry, wrote in one of his excellent letters, "Oh how I long for the time when the Filipinos may

have the same opportunity of going from their homes to places where Christ is wanted as the Americans are now enjoying. We envy you this opportunity." And Proculo Rodriguez, while a student in Manila, wrote, "I am casting longing eyes toward China." He has since visited China and made a deep impression before large numbers of students in several Chinese cities.

To one who has imagination, this is at the same moment the crowning point of Christianity in the Philippines, and the opening of a new page in their history. If they are to become a "Beacon of Hope" to Asia, it will be due to the driving force of an irresistible missionary passion.

Chapter XVI

FILIPINO LAYMEN WHO HAVE MET THE TEST

The Philippines are young and they are oriental; they share the passion of youth and of the Orient. In the young generation of Filipinos there is blossoming a type of Christian idealism as beautiful as any in the world. A brilliant, consecrated student in the Visayas was asked what, in his estimation, was the greatest need of his country, and he replied: "You asked me what our needs are. Men, I say men, who are filled by the Holy Spirit and animated by the divine love of mankind are the greatest of all our needs here. Educate us and teach us; for then the time will come for us to relieve you of your meritorious work here." Such men are appearing in ever increasing numbers, just as efficient and just as consecrated as Americans have been.

TWO NATIONAL FIGURES

Chief among the champions of higher ethical standards for the Filipinos are Jorge Bocobo, Dean of the College of Law of the University of the Philippines, and Camilo Osias, formerly Assistant Director of Education, and now President of the National University. These two heroic men working hand in hand have been behind every movement for civic righteousness, even when they knew that they were in the minority and that they jeopardized their positions by championing these causes.

Dean Bocobo is afraid of neither man, devil—nor congressman. At a recent public banquet held in honor of American congressmen in Manila wine was being passed around. The Dean turned his glass upside down, quietly remarking to the

Congressman sitting just opposite to him, "I believe in honoring the Constitution." The American Congressman, who was on the point of allowing his glass to be filled, hastily turned it over, while his face became crimson. The Dean was the first Filipino elected President of the Evangelical Union.

Camilo Osias was fifteen years old when he joined the first session of the young men's class in San Fernando. He was one of the charter members of the San Fernando church. His rise to his present national prominence was no surprise to those who know his unusual mentality.

He has been the champion, in the Board of Education, of freedom from secret sinister dictatorship. In 1910, editorials appeared in a Cebu paper which claimed that public schools do not educate and do not produce patriots, but make immoral lawbreakers. In a brilliant address before more than three thousand students, Mr. Osias hit back hard: "The time was," wrote one editor, "in which no official would dare to do the courageous and right thing Mr. Osias did and have remained in office."

The most daring thing that Mr. Osias ever did was to invite Dr. T. H. Pardo de Tavera to speak before the Teachers' Convention in Baguio on the superstitions prevailing in the Islands, and to publish this brilliant but pitiless exposé under the title of "The Legacy of Ignorantism." Mr. Osias must have known that it would cost him his position—perhaps he knew that it would result in his entering a place of larger liberty and quite as great usefulness in the educational development of the country, as President of the rapidly growing National University.

These two great men were educated in America. Thousands of other students have since found their way to the States and are fighting for an education. Most of them make the mistake of going at too early an age, while their education is so limited that they can find no work save the most menial and ill-paid. No Filipino boy ought to go to the States before he has finished high school and it is even better for him to finish his college work before leaving the Islands. Thousands of Filipinos in America are having a

struggle like that revealed by the following touching appeal from a student for the ministry:

"Don't you remember when I told you that I would strive to reach the States and pursue the ministry course? I am now determined to do it. God may not make me a good preacher but when I answered His call I dedicated all my body and life to His plan for me. I know He has a plan for me to perform. Whatever and wherever it may be I am bound by my vow to go and do it.

"With my present attainment I cannot enter the seminary. I am here taking such subjects as will prepare me for the seminary course. Indeed, I am now fighting hard because my time is very limited.

"I am wiping dishes for my board. My spare time is not enough for me to digest my lessons. Think of wiping all the dishes for seventy boarders. Besides, I am washing and pressing my own clothes. That takes out more of my time to study. Well, I hope I may come out O. K. in my studies in spite of all this hard work. I only trust everything to God.

"Will you include me sometimes in your intercessory prayers? I can't think of any greater help than your prayers. I remember Alfred Tennyson said, 'More things are wrought by prayer than any man dreams of.' Oh that my patience and perseverance won't give way, and that I may accomplish God's plan for me to the end.

"With affectionate greetings,

(Sgd.) "Avarico D. Viernes."

OTHER PERSONALITIES

Because the men and women of the younger generation use the English language, and have familiarized themselves with Western ideas, American missionaries are tempted to give them credit for greater spiritual capacity than their parents, and to neglect the passing generation. The truth is that the old dialect-speaking people are just as hungry for a deepening of their spiritual lives as their children, and if one takes the

pains to understand and share their thoughts, they respond quite as whole-heartedly.

Not only *may* they be reached; they *must* be reached. "We are not willing," says Dr. Cottingham, "to expend all our efforts on the boys and girls in the schools. We want their fathers and mothers, and, having them, the future of the boys and girls is assured."

Indeed, in literally thousands of instances, unless the parents can at least be disabused of their misunderstandings regarding the evangelical faith, the children cannot be reached at all. Rev. James L. Hooper, after a series of evangelistic meetings near Manila in 1922, expressed his conviction that the one great outstanding hindrance to young people becoming out-and-out evangelical Christians was the opposition of their parents. The sons and daughters understand the difference between the churches, they are absolutely in earnest, they believe that the call of their country as well as of Christ is for them to become members of the Protestant communions. But for them to do so means a tremendous sacrifice—the sacrifice of the affection of their parents.

Miss Marguerite M. Decker tells of a boy named Eustaquio, whose pathetic tale illustrates all that is involved in parental ostracism. The boy secretly attended Sunday school for several months until he became so eager to try to lead his family to Jesus Christ that he carried the New Testament home with him. The parents learned of his evangelical faith and forbade his attendance at Protestant services. The months dragged on and Eustaquio, struggling between loyalty to parents and loyalty to Christ, finally became mentally unbalanced. One night he ran through the house, denouncing the faith of his parents, and with a chair demolished the images of the Virgin and of St. Peter.

Miss Decker went to call at the home of the distracted boy. The father declared that his son had gone insane from reading the Bible; that it was a curse for breaking away from the customs of his ancestors. "And now," declared the embittered parent, "unless he returns to our faith, he must leave this house forever."

Miss Decker turned to the outcast boy, whose face became radiant as he said:

"I am thinking, Ma'am, of something that Jesus once said: 'He that loveth father or mother more than me is not worthy of me'; and, 'He that loseth his life for my sake, the same shall find it.'"

"Come with me," said Miss Decker, "and I will find a home for you."

"I will come. But, may I make one request first. Father, may I come to see you once a day?"

"No," shouted the father. "He has forsaken our faith and destroyed our saints. He is no more my son."

"And what will you do when all of your children become Protestant Christians?"

"I will cast them out as I have cast out this one."

Eustaquio pulled his cap down over his eyes and went out of the house—perhaps forever. There were no good-bys. It was late in the night, and the street was in darkness as the doors slammed heavily behind the missionary and the outcast.

After they have become members of the church, most Filipinos wish to know all the deep and difficult truths which lie buried in the Bible. Often soul-famished men and women who speak dialects into which the Bible has not yet been translated, put endless effort into learning to read Spanish or English, spelling through page after page of the Old Story as laboriously as we might read it in Greek. One who has begun to lose faith in the power of the Bible to meet the needs of the modern world should see how it is being read in lands where it has but newly arrived.

And what spiritual miracles this Book of miracles works! The churches of the Philippine Islands teem with examples of lives completely made over. Quitero Oca for many years was addicted to the use of opium. He had tried every remedy with no avail. At length he threw himself upon Jesus Christ with new desperate resolve, praying for purpose and force of character to tear himself away from this octopus-like habit. The fight was bitter; he had thought for a time that he would die. In the midnight hours the awful craving for opium

would come upon him; to save himself he would arise from his bed and plunge into the sea, praying constantly to God. "And by that all-sufficient grace which is made perfect in weakness he won the victory," writes the missionary who tells his story. "When I saw him again you would not have recognized him. Before, he had been retiring, reticent, unable to speak; now he speaks in ringing voice for the conquering Christ, and is going everywhere in this province preaching the gospel of redemption."

Another of these twice-born men, also a victim of opium, was Ponciano Maravilla,[1] the son of one of the wealthiest men in the town of Silay. He began attending the meetings which were held there, and became interested in what he heard in them. He took back to his home literature and a Bible, became convinced of the truths that he read, and wished to become a disciple of the Lord Jesus; but he was an opium smoker and a victim of other bad habits as well. He knew that if he became a Christian, these things must be abandoned. Through the power of Christ, however, he gave up the opium and ceased from gambling and drinking. His family began to persecute him. Like so many children of wealthy people, he was largely dependent upon his father, who bitterly opposed his heresy, and he was forced to choose between his father and his God. He chose to suffer with the Lord, and his father cast him out of his house. "Here he was, with neither friends nor money, yet with a strong faith in God. He had a small plantation, which his father had given to him previously; but the land had been neglected, the buildings were in ruins, and the outlook was anything but promising. . . .

"Early one morning in the beautiful river nearby, he followed his Lord in baptism. This was the beginning of a little household church of which he was the head, and, as he was called, 'the deacon' . . . Every night he gathers in his people and they sing the songs of Zion, read the word of God, talk about it, and then pray. He has accompanied the missionaries on several trips and is ever willing to speak of his faith. It is a pleasing sight to see him at the close of

[1] Told by Rev. A. A. Forshee.

the meeting engaged in earnest, personal work, trying to lead some one else to a knowledge of Christ. His faith in God is ever the subject of his conversation. He has never lapsed into his opium habit, for he trusted God. And not only this, but the anger of his father has been appeased so that he no longer treats him as an outcast, but as a son."

. . . . . .

Mr. E. J. Pace tells of an Igorot named Ciriaco, "a big stalwart fellow with a perennial grin on his face. He didn't have any license to preach but he did it anyway. . . . Imagine my chagrin when I got a letter saying 'Ciriaco is arrested' . . . I learned that he had been a soldier in the Philippine Constabulary and, being a hot-headed, adventurous chap, he got into trouble, fled to the mountains, and hid his identity for more than ten years." After his conversion he no longer kept in seclusion. Some one recognized him as he was preaching; he was arrested and manfully pleaded guilty. "But," he said, "I want to bring my fellow townsmen to witness that I have been living a different life the last four or five years. I plead guilty." The judge sentenced him to a brief term in the penitentiary. Mr. Pace went to the penitentiary a few months later, and in conversation with Ciriaco said:

"I am sorry to see you here, Ciriaco."

"Oh, that's all right," said Ciriaco, adding with a grin, "the things which have happened to me have fallen out rather unto the furtherance of the Gospel. I am going to stay as long as the government says I can be preaching to these men. Look how many I have already."

Mr. Pace adds:

"I heard an echo from the Philippian jail down through the centuries and I could have hugged him. I said, 'Ciriaco, you have got it; you are the kind of a fellow who ought to be multiplied over here a hundred thousand fold.'" [2]

Superstition is often as difficult to break as a vice. This was true in the following amusing incident:

"Eulalio was a maker of images and a repainter of ant-eaten idols. The Protestants came to his town and a few

[2] "The Victorious Life," 600 Perry Building Philadelphia, p. 208.

of them visited his place of business when he was putting on sale some images of Jesus. He overheard the following conversation among his visitors:

"'Who was he who sold Jesus?'

"'Judas.'

"'How much did he get for him?'

"'Thirty pieces of silver.'

"'Oh, this man sells him cheaper than that.'

"Eulalio did not like this, but it set him to thinking. He bought a Bible and in his reading he ran across the 115th Psalm beginning at verse 4:

"'Their idols are silver and gold,

"'The work of men's hands.

"'They have mouths but they speak not;

"'Eyes have they but they see not;

"'They have ears but they hear not;

"'Noses have they but they smell not;

"'They have hands but they handle not;

"'Feet have they but they walk not;

"'Neither speak they through their throat.

"'They that make them shall be like unto them;

"'Yea every one that trusteth in them! . . .

"That was too much for Eulalio—he went to the Protestant services—and later became a preacher." [3]

Rev. Klinefelter gives us another charming glimpse into the psychology of the common folk. With the pastors of his district he had gone to spend a week in "retreat" in the beautiful hills near Antipolo. The days were devoted to Bible study, recreation, and conference; and the evening hours were devoted to prayer.

"We had rented a house from a strong Romanist named Macario, so we partially closed the door leading to our room of prayer. We had a great blessing, as each poured out his soul to Him who hears and answers. The third day Macario said to one of the pastors:

"'I have been listening each evening—I did not know that we could pray right to our Father like you do—won't you let

[3] Klinefelter in M. E. Report 1917, p. 76.

the door be wide open to-night, for I want to learn to pray that way!"

Mr. Klinefelter adds,

"How many of us ought to open the door wide, that other souls may learn to pray?"

. . . . . .

The spirit of the Filipinos is revealed in the sacrifices they make for their churches. Some of these have already been described. There were members in Cebu who, while seeking means with which to build a church, "went a month or more on reduced fare, in order to build up their beloved work." "In Pila, Laguna Province, one man and his wife have been burdened with the desire for their church to call a pastor and provide for a part of his support. Earnestly seeking guidance in prayer, they came to the decision to set aside one of their coconut groves and dedicate its income for this purpose, and decided in addition to provide board and lodging for the pastor." A woman who after years of work had saved five pesos, centavo after centavo, so that she might have her first pair of shoes, gave up the shoes and threw her five pesos into the fund for a new church. A poor farmer sold the only carabao he had, gave all the money to the church and the next year dug his fields up with a hand pick instead of a plow! A woman who had a bracelet which she valued because it was an heirloom threw this precious article into the collection.

"PERSECUTED FOR RIGHTEOUSNESS' SAKE"

Priceless to multitudes are those words of Jesus in Matthew 5:11, "Blessed are you when men shall persecute you and revile you and shall say all manner of evil against you falsely, for my sake." If the zeal of the Filipino Christians often puts the indifference of American Christians to shame, and sometimes amazes even the missionaries, persecution is one of the reasons. Persecution gives to many Filipinos a fiber and a passion for Jesus Christ which they could not have gotten in the same measure in any other way. The victims have some difficulty in forgiving their enemies, and in blessing

those who curse them; yet, as one stands off and contemplates the Protestant churches, he sees that they have real reason to be grateful to their persecutors. They who passed through great tribulation have done much to give to the Church its spirituality.

Long before the arrival of any Protestant missionaries the oppression of the ancient friars had prepared the masses of the Filipinos for the Gospel. This is the reason for the fact that "In the Iloilo district, before our work had been in progress nine months, a document signed by more than 13,000 was brought to the missionaries stating that the signers were Protestants and wished to be evangelized, organized, and protected as such." [4]

Instances of the fruits of ancient tyranny might fill volumes. With the advent of American control it was not to be expected that a despotism which had existed for centuries would loose its hold without a struggle. Persecution is not the policy of the modern priesthood from Europe and America, but unhappily the spirit of inquisition does not disappear in two decades. One encounters reports of literally thousands of persecutions, some of them tragic, some of them simply annoying. They are not pleasant, and the reader may prefer to turn at once to the next chapter. To omit these persecutions entirely would be to ignore the most omnipresent fact which crowds the pages of the records—for everywhere Protestants have been, and still are, suffering for their faith. Let a dozen brief accounts stand as types of uncounted multitudes who are victims of fanaticism. "Two of our Protestant women have been quite badly cut in the face by stones thrown in the dark at the congregation in our chapel. One of the services was disbanded in a high-handed fashion by a Romanist fanatic, who strode in with a club and ordered the people to stop holding Protestant services in the city. That man and his aristocratic backers are now being investigated by the Prosecuting Attorney of the Philippines." [5]

Leyte has proven a difficult place for Evangelical Christians.

[4] *Missions* 1916, p. 308.
[5] M. E. Report 1903, p. 25.

"One evening while our heads were bowed in prayer a large stone came through the unfinished side wall—and fell at my feet." Boycotting the stores of men who became Protestants, or who even permitted Protestant services in front of their *tiendas,* has often been recorded. Complaints had been made that hired lawyers haul Protestants before the judge on imaginary charges, and that the accused have to spend more than they possess in order to save themselves." [6] The result is that many Protestants leave Leyte in order that they may worship without molestation.

It is trials like the following told by Rev. E. H. Housley that tie the hearts of missionaries and evangelists together. "Pastor Marcelo Cabingting was put in jail in Manalin on a planned charge of the councilmen. I learned of it at seven P. M. and proceeded to get a letter from the Governor and started on my ten mile ride. My horse fell on me and got away. I was compelled to walk half the way. We convened the court from 11 P. M. to 3 A. M. and the boy was freed. I would have stayed with him in the jail had they not let him go."

The town of Dinalupihan became Protestant and had its own Protestant church. The Archbishop brought suit in 1906 for the whole town on the ground that it was situated on an hacienda belonging to the Roman Catholic Church. He was able to present a deed and was awarded ownership by the Court of First Instance. It was necessary to build another church.

"The officials of our church leased a plot of ground on which to build a chapel and secured the permit of the mayor. Men had gone into the mountains and brought the necessary heavy timbers. Some two hundred pesos were collected and all hands worked with a will and took pride in the construction of the best chapel we have in the province.

"Just before the chapel was completed a man who had formerly lived on the lot brought a suit for possession before the justice of the peace on the ground that he was the true owner. Although he had before him the decision of the

[6] Presbyterian Report 1909, p. 43.

superior court, he decided that the plaintiff was the real owner and ordered the chapel removed within five days. Before word could be brought from Manila, owing to a typhoon, the sheriff destroyed the chapel, and confiscated its contents and materials. Of course the justice of the peace was quickly removed by the government, but it is yet doubtful if we can get any damages. After this experience we advised our people to form a colony and move to a place where they could own their own homes. They were greatly discouraged and our appeals to them had little effect until reference was made to the Israelites leaving Egypt and journeying to Canaan. They seemed to think the oppression was somewhat parallel, and even though they might not find a place flowing with honey and milk, yet they determined to try it.

"Simeon Blas, that man of God, advanced them two hundred pesos, and he gave them one hundred pesos with which to buy fifteen acres. The land is held by the trustees of the Methodist Church. The people are to build the chapel and pay a nominal rent each year to the church to be used for pastoral support. This is the first Puritan settlement in the Philippine Islands. Every settler must own his own Bible and obey the rules of the company, which forbids all forms of gambling, etc. I cannot help but admire the faith and zeal of a people who at the call of conscience are driven on untrodden ways." [7] A score of other migrations of Protestants have resulted from religious oppression.

When Rev. and Mrs. Frederick Jansen opened the Cebu Station, they found the ancient Spanish priests in almost absolute control. All the owners of large buildings were forbidden by the friars to rent a hall in which Protestant services might be held, and the Jansens had to hold their meetings in the basement of their own house. At one time only three faithful families survived the constant persecution to which the congregation was subjected, and these families took refuge every night in the home of the missionary. Rev. and Mrs. Jansen fared little better, for they were stoned wherever they went. Some of the converts found it impossible to buy

[7] M. E. Report 1908.

provisions at the stores where they were known, and had to go to where they were strangers in order to get anything to eat. Living a Christian life under such conditions is what makes men saints—or cynics. It has made saints of the Jansens.

In 1908 Dr. James A. Graham, who was temporarily occupying Cebu while the Jansens took a much-needed furlough, said: "Religious liberty is a myth in Cebu, and apparently the government is not able to bring it about. Lepers are collected by the municipal authorities to spit into the faces of the Protestants and paw them with their mutilated hands while services are being held. Our evangelist in Badian was struck in the face, while preaching, by the *presidente* of the town, and, together with two other members of the church, he was thrown into prison with brutal blows. Another evangelist, by order of the priest, on the charge that the man's brother owed him for having married him, was also cast into prison. His imprisonment was, of course, illegal, yet he lay in prison for twenty-four days without trial, often being offered his liberty if he would kiss the crucifix and renounce Protestantism. He remained firm through it all. When a procession passed his cell, he was thrown down and held there by two policemen until it had passed. At length he was released and came to us. Nothing was done beyond the dismissal of the magistrate. Since that time the same man has had his land virtually stolen from him, because he is true to his conscience and to his God." [8]

Balbino Lozado was the martyr of Santander. He had been warned repeatedly that he would be killed if he became a Protestant. When he was examined in preparation for baptism he told this and was asked if he was not afraid.

"Yes," he replied, "I am afraid. But I must follow the call of God even if it means my death." Those words should be engraven on a monument in his honor.

Evangelist Ricardo Alonzo, with a company of Christians from Oslob church, went to Santander to dedicate a little chapel which the forty-five believers had built. Before going

[8] Presbyterian Report 1908, p. 388.

they asked the *presidente* for police protection from violence, as they knew well the history of the Spanish friars of that place. Protection was refused them, so they went unprotected. The dedication was completed and they were eating in a house of a Protestant member near the chapel, when three hundred men, armed with bolos and lances and headed by the priest and a councilor, rushed upon them, heralding their approach with a bombardment of rocks, and shouting, "Kill the Protestants." Pastor Ricardo immediately gave word to flee to Oslob, and all the Protestants quickly disappeared in the bushes—all save one man, who lay murdered. The horrified flock sent for their missionary. When Dr. Graham arrived he reminded the congregation that God is love, and that if they were His children they too must have love in their hearts, and must show it toward their enemies who had revealed such hatred toward them. Through their tears this stricken group of Christians muttered assent. Then the missionary went to see the body of the murdered man, and found his little widowed wife holding an infant in her arms, trying to keep the hogs from eating the body of her husband, and repeating to herself over and over, "Yes, we must love, we must love—even our enemies." [9]

Catholics as well as Protestants were horrified at this crime. The martyr of Santander had not died in vain, for since that day persecution in Cebu has never been so severe as before.

Unjust imprisonment is almost monotonously common. At Santa Rosa in Nueva Ecija, Pastor Jorda and twenty-three members of his church were thrown into prison for holding a street meeting, although they had been doing the same thing for over a year without molestation. The town officials had passed an order that permission must be secured from the *presidente* (or mayor), but the Protestants had never been notified of this order. Two of the prisoners escaped and walked all night to find the missionary. When Rev. Cottingham arrived, the leading Roman Catholic citizens went with him and threatened the justice of the peace with dismissal if he did not release the prisoners. They were released

[9] Presbyterian Report 1908, p. 388 ff.

at once. Out came the courageous twenty-three, some of them mere infants. Back they went to the place where they had been arrested and held a public meeting. "We shall never forget," says Rev. Cottingham, "the cries that went up to the Father for the salvation of the justice of the peace and other persecutors—such is Protestantism!" [10]

Pastor Servillano Pablo had an experience at Tarlac not unlike that of his immortal namesake in Ephesus. He had preached a sermon on image worship so convincingly that a Roman Catholic went home and burned a wooden image. The young preacher was arrested, then haled before the justice of the peace, and thrown into jail, while his friends negotiated for his release on bond. At Bataan seven local preachers were thrown into jail, and, like Paul and Silas, they spent the night praying and singing hymns.

Modern Catholics see that persecution has proven suicidal to the interests of the old church. It is a reminder of the old Spanish age, and leads people to say, "What would happen if we were again under the absolute sway of the friars?" Oppression brings out the difference between the Protestant and the old Spanish type of Catholic ideals, to the great disadvantage of the latter in the eyes of the liberty-loving Filipinos. For example: "Brother Faustino Castro, our preacher at Angeles, has kept sweet and brave, and God is making the wrath of man to praise Him. The souls that stood by and watched while he was stoned, are inquiring for the way of life, and there is a favoring gale blowing our way now." [11]

Only unreasoning fanaticism could fail to see that a deed like the one recorded by Rev. Simeon Blas would sicken all right-minded men:

"A child of one of our members was refused burial in the cemetery that had always been used as a municipal cemetery. After the father had spent two whole days in jail for guarding the dead body of his child, the smell had become so foul that the padres who were upstairs (for the municipal offices

[10] M. E. Annual Report 1911, pp. 35, 45.
[11] M. E. Report 1915, p. 70.

and jail were in the convent) complained of the odor; though they had gloated over the arrest and discomfiture of the father. Finally the body was taken out into a field and buried. The government suspended the *presidente,* and now our cause has a larger influence for good because of the persecution of the bereaved father." [12]

The year 1915 seems to have been rich in persecutions in the Methodist field, which nevertheless—or rather therefore—was going ahead with unprecedented speed. Rev. Cottingham says:

"On Thanksgiving Day our members at Gapan prepared a New England feast and religious service. Large numbers of people came to give thanks in the Protestant way. That night while in preaching service, the pastor and eleven members were arrested and cast into prison where they remained for two days. One of the young men in jail had been converted but a week before. Now he is sure he is called to preach. Since that time the church in Gapan has grown as never before.

"The same day in the town of Santa Rosa, a priest followed one of our members to his home and knocked him down and beat him very severely because the man did not take off his hat and bow to the priest when he passed him. Later, fearing arrest, the priest sent the justice of the peace to the man to ask his pardon.

"In Pulilan, three of our pastors were arrested and thrust into prison where they had to suffer the fanatical insults of the officials for two days. However, the gospel is by this means well advertised in the town and now the people are coming to the Lord there. Besides this we have been stoned and driven from the streets, spit upon and cursed; but thanks be unto God, victory has been ours through Him." [13]

An inquisition has been going on secretly when it has been possible to escape the vengeance of the government. In San Fabian in 1917 the Protestant church was set on fire and

[12] M. E. Report 1912, p. 69.
[13] M. E. Annual Report 1915, p. 63.

burned to the ground.[14] Dispensaries have been boycotted as a result of false propaganda asserting that they were furnishing poison for wells. Carabaos and other animals owned by Protestants are found dead, "the roof of the Protestant storehouse was set on fire, while the home of the leading elder was burned to the ground." [15]

"Our pastor Kavada, as he came out of the chapel after evening services, was attacked by a Romanist *ex-presidente,* bolo in hand. One of the young men tried to interfere, and for his pains had his right hand nearly cut off, and will never have the proper use of it again. He held it up, now useless, to show me what a man may still suffer in the year of our Lord 1915. Our people have been stoned, ostracized and calumniated, all for the Name they have come to love above every other name. However, the work thrives on persecutions; always has and always will." [16]

These things have been written, not as an arraignment of the Roman Catholic Church, multitudes of whose clergy and members are the first to condemn such acts as echoes of that savage period when Protestant and Catholic alike believed in stamping out heresy by fire and sword. The Roman Catholic Church in the Philippines has been slow to remove the Spanish friars with their mediaeval customs. The martyrs of the Spanish period were liberal Catholics. The martyrs who have been ushering in the new day in recent years happen to have been Protestants. They who are persecuted for righteousness sake may rejoice and be exceedingly glad, for they are the seeds of the Church. Not only in the Book of Acts, and in the China Book of Martyrs, but in the Philippines as well, persecution fans the flame like a strong wind, and aids the cause it seeks to destroy. The gratitude of Protestants to their fanatical and ignorant oppressors ought to be genuine and their forgiveness complete. It ought to be recognized that the unsparing exposure of the ancient regime which Protestant missionaries and pastors have made was sufficient provocation to the Spanish priesthood for them to retaliate in the

[14] M. E. Report 1917, p. 55.
[15] Presbyterian Report 1918, p. 305.
[16] Rev. Klinefelter in M. E. Report 1915, p. 72.

ways to which long despotism had accustomed them. How flabby our churches might have been, but for the passion and steel which persecution gave them! "Bless those who have persecuted you"—for they have proven friends in disguises.

Chapter XVII

CHRISTIAN WOMEN

Filipino women are highly honored and are at least as well treated as the women of America. No woman, native or foreign, is ever allowed to stand in a public conveyance while a Filipino is sitting. Men are often heard to admit that the women are their superiors—partly out of gallantry, to be sure, but mainly from conviction. It is universally conceded that the majority of women have a more acute business sense than their husbands. Rare is the Filipino who will close a business deal without first consulting his wife, and in the most important transactions he brings the wife along, not infrequently to do the talking for him. The husband usually turns over his earnings to his wife for safe keeping; and the lady of the house always carries the keys. A man's wealth may be guessed by the number of keys hanging from his wife's girdle. Woman is absolutely indispensable as a steadying factor in the life of the nation. She is the balance wheel of society not in business only, but even more in character, in religion, and in the home. This sounds like a truism, for it applies to many countries, but it is more true of the Philippines than of almost any other country in the world. Intellectually, the Filipina is quite the equal of her brother. In the Christian provinces there are more girls than boys in school and more women than men teaching. The women carry off more than their share of academic honors. They win more than their proportionate share of oratorical contests and debates. They attract more attention with their indoor baseball games than the boys do with the ordinary game of ball. Small wonder that the Philippines have been called "Woman's Paradise."

If one needed to corroborate the above assertions, the task

would be a pleasant one. But it is unnecessary; the case is won without a contest; and if argument were needed, the women are ably defending themselves in such animated periodicals as the *Woman's Journal* and the *Woman's Outlook,* both published by Filipino women.

THE FILIPINA AND THE CHURCH

Our interest at present centers upon their contribution to the Church. It will not surprise Americans or Europeans to be told that at least four fifths of the congregation in Roman Catholic churches on ordinary Sundays are women and children, for that proportion obtains in almost every country. The same proportion does not hold of the Protestant churches, for in the majority of these churches, men outnumber women. This is the case because the women have been more conservative about changing to Protestantism than men have been. Perhaps the women have had less for which to repent. In America it is often said that one may judge the strength of a church by the number of its men—in the Philippines one may judge a church's strength by the number of its women. No church is regarded as anchored and permanent until it has a strong quota of women.

If one were to pass from province to province and describe all the beautiful Christian characters who are blessing the Evangelical churches, the story would be almost endless. We must select a few typical instances and allow them to stand for the others, as we have done in the previous chapter.

A wonderful type of Filipino college woman was Josefa Abiertas of Capiz. She graduated from the Philippine Law School in the Class 1920, valedictorian of her class despite the fact that she was wholly self-supporting. The motto she selected for her class book was: "Trust God, work hard, and just keep sweet when things go wrong." And her ideal was, "to be more like the Master in pleasing the Father and in serving humanity." She lived up to these mottoes during her brief life in a marvelous way. The vices of her country lay heavily upon her conscience. She took a leading part in

the organization of the Woman's Christian Temperance Union and became its first president. She worked too hard, gave too much of herself, broke down; and on January 12, 1922, died.

The Young Generation of January, 1922, revealed, in its fulsome eulogy, the esteem in which she was held:

"Josefa Abiertas, the woman, the Christian, the Reformer, and the Lawyer . . . perished with the January flowers, in the springtime of womanhood.

"She was a woman. Her home she cherished and loved. Of her home-folks she was the morning-till-night bread-earner.

"She was a Christian. Every day she spent as God's day. Her duties to her Church she fulfilled with zeal and fervor.

"She was a Reformer. The cancers of society she exposed on the steps of the temple. Her convictions she made public without the least fear. Her last public service in the line of reformation was her appearance at the public hearing before the Municipal Board of Manila. It was about the proposed anti-smoking ordinance. She fought for its passage. Those who saw her speaking can remember her form trembling with the emotions of a Christian, her eloquence knocking at the hearts of those who listened, with the divine rectitude of her cause.

"She was a Lawyer. She was a *Christian* Lawyer.

"She is gone, but the name *Josefa Abiertas* shall live. The Pasig may change her course, or her waters may cease to flow, but the sweet memory of that 'fair flower' shall linger in our hearts. . . .

"HER MEMORY IS GOLD, and as such it shall take its place as THE CURRENCY OF NOBLE WOMANHOOD."

In an oration called "The Filipina Woman's Best," which won the first prize in the College of Law, National University, Miss Abiertas bids woman "come out on the stage of Philippine affairs, and let her play the part of a heroine, for it is only in doing so that she can be considered as bringing her best gifts to the altar of the land she loves.

"In this age of enlightenment, I presume that no Filipino,

man or woman, who is endowed with good mental perception, can ever conceive the idea of such a thing as 'standing still,' or stagnation of a country. Our highly adored Philippines must either go forward or slide backward. . . . Of course, we all wish to see her lifted up into the atmosphere of progress. But how can this be done? How can our wishing be transformed into having? Unless there be an equal force of interest, courage, and patriotism from both our men and women to push the Philippines upward, unless the women of our country are willing to set their hands upon the plow which would dig the weeds of ignorance, laziness, selfishness, and superstition from the minds of the majority of our people, in short, unless the Filipina women are willing to condescend and make themselves 'pillars instead of pinnacles, aids instead of idols' of these islands, the Philippines will never thrive nor climb the heights for which her patriotic sons have struggled for years.

". . . . Moral and spiritual education should go hand in hand with mental education in enabling a Filipino woman to produce her best gifts to her country. A Filipino woman who is highly educated mentally but whose heart and soul are not taught to condescend and consider the needs of her countrymen, is not the woman whom the Philippines are looking for. In order to be of service to our country, Filipino women must be real, earnest Christian women, who look not only for their own prosperity but also for their countrymen's welfare."

We turn from Christian college women, of whom Miss Abiertas was such a perfect example, to another class of women who are doing wonderful service for the Master—to the heroic wives of those pastors who are blazing the trails on the frontiers. One illustration must suffice, and for that we go to the Island of Mindanao, where the Church is pushing her way into the heart of the pagan Subanos and the Moslem Moros.

One will never meet more charming Christians than Rev. and Mrs. Luis Yapsutko. To the most perfect Spanish courtesy is added the deep love of Jesus Christ which makes every word and smile come from the heart. These qualities have

been enriched by sacrifice, without which the Christ life can scarcely come to its finest maturity. Before she knew Luis Yapsutko, Julia Sotto assisted her brother, Sr. Vicente Sotto, of Cebu, in the publication of a Visayan weekly for some years. At that time Sr. Sotto (now Representative Sotto) was studying the Bible, and undoubtedly weighed whether he should not come out unqualifiedly for the Christian life. It was through Julia's cousin, Rev. Angel Sotto, from Oriental Negros, that she was led to Christ. Rev. Angel brought with him on one of his visits to Cebu Sr. Luis Yapsutko, who loved Julia at first sight. Thus began a beautiful courtship and, later, a most charming example of wedded happiness and consecration. The two became inseparable and to this day are rarely seen apart.

Sr. Yapsutko was as yet not a professing Christian; so his wife kept praying, "Dear Lord, since you have called me to your service, will you not also call my husband?" The Lord called; and Julia's husband answered.

For a time after joining the church Sr. Yapsutko would not pray. Again his wife asked that God would help her husband to learn how to pray. Before long that prayer was answered.

By this time Julia was speaking continually in public meetings, and urged her husband to speak also, while she prayed that the Lord might give him a message and make him want to tell it to everybody. She was a happy little wife when at last that prayer too was answered and Luis determined that he would preach the Gospel.

The congregation in Dipolog, Northern Mindanao, sent a petition to the Yapsutkos to come and take charge of their church, saying that nobody else would ever satisfy them. It came just at the expiration of his term as *presidente* of Sibulan, and seemed a clear call of God. Leaving their plantation out to rent, they sailed off for Mindanao.

A woman in America gave two hundred dollars to help toward building a church at Dipolog. The following letter of gratitude which came from Mrs. Yapsutko reveals the sincere gratitude of the Filipino people when they are aided:

"Dipolog, Zamboanga,
"January 28, 1921.

"Dear ————,

"We are very thankful to our heavenly Father for your gift. My heart is full of plans for the Lord's work in Dipolog. We want to settle permanently in this place to work in the Lord's vineyard.

"Now there is great enthusiasm on the part of the members of our church; there is a great interest on the part of the public and there is alarm on the part of the Jesuits. I hope that the Christians in America will not neglect the Gospel in the Philippines. This is the right season to plant; don't delay, please, otherwise immorality and vices will be spread in the Philippines and then it will be very hard for the Christians to root them up. The Christians in America are helping the widows and the fatherless children of other nations, and will they not also help the hungry souls in the Philippines? If the Philippines should become a corrupted nation, who would be to blame? Would not her stepmother, America?

"We are blaming Spain for not teaching us the right path, and will we also blame America for not teaching us the Word of God when she had the chance to do it? Pardon me, in the way I am expressing our feelings, but I am writing to you with the greatest sincerity of my heart. May God open your hearts to come to Macedonia and help us. Be the Christians in America a blessing to the Filipinos!

"Your sister in Christ,
"JULIA DE YAPSUTKO."

. . . . . .

Sometimes, because of the meager salaries received by the pastors, their wives have to add to the income of their families by sewing, by selling food at the market places, or by acting as "amas" (as nurses are called in the East) for children. Yet, far from complaining, they call their lives the happiest in the Philippines. Their prayers have the fervor of St. Paul's. The testimonies at a meeting of ministers' wives, says a missionary, "were expressions of thanksgiving for special

benefits received in answer to prayer. The tears streamed down their faces as they talked."

One feels that the real brunt of the battle is being borne by the single women who go out as deaconesses or Bible women, often to break the soil before any pastor arrives. Into the more difficult districts they usually go two by two. "We go," writes one of these little heroines, "from house to house to visit the people, tell them about the love of God, help them if they are sick, comfort them if they are in sorrow, and finally invite them to church, Sunday school and Bible classes. At last they will forget that we are strangers to them, and will listen earnestly to the word of God."

Who with any imagination can follow the letters of Miss Agripina Moralde as she travels from one town to another, without feeling tears mounting to his eyes? From Camarines Norte she writes: "We are the first to open the gospel message to these people. Think how wonderful that is—from their birth they have never had an opportunity to hear this good news. Thank God that wherever we go there is always a big place in the hearts of the people. We never come to any place where the people seem to hate us. We are now in the house of strangers, yet they seem just as lovely as the people in Batangas."

From another town in the same province she writes: "Most of the members in this place are cold, and it is my work to strengthen them. I have to study hard in order to preach sermons every night this week, for among my hearers are men of understanding as well as many ignorant. I am almost worn out, but I never lose hope nor feel discouraged, for God's grace is sufficient for me." And a little later comes this pathetic letter from Sorsogon: "I am sure it is God's will that we stay here a while longer on account of the serious discouragement in the church. May God help me to fix this absolutely before we leave. Oh, dear me! It sometimes seems to me that I will not be able to endure it longer when I reach such churches, where members who were faithful in the past have fallen into such degradation and disgrace. I have not been able to sleep for two successive nights, but lay

awake thinking what to do." She has moved again when the next letter arrives. "I am trying to settle the Gubat problem, but I am not worried. I am casting all my cares upon Him who died on Calvary. The services are a great comfort to me, for every one is splendid, whether in the church or out of doors. Last night we began at half past eight and ended at half past ten. Imagine how I preached! Only I find my voice very hoarse this morning." Then this slender little girl is in another and a harder town, from which she is saying: "We came here last night and held services as soon as we got off the truck. It was a little discouraging because there were several persons who tried to interrupt the interest of the audience. There are some really savage people in this place. They molested us because they had received instructions to do so from their priest, before we arrived. This is the first time they have ever heard the gospel message. I do not lose hope for I know that there are sheep of Christ among these people. We are preparing for another service. I plan to have services morning and afternoon and evening as we have but little time to stay here . . ." and she hurries on to the next towns where they have never heard the story she came to tell. A stranger may read these burning letters without emotion, but nobody with a heart could do so if he knew the little saint who wrote them.

"Sore temptations assail the little workers," wrote Miss Stixrud, "and their letters to me are full of appeal for help. The trouble arises mainly from the fact that they must go alone. But they have never proven unfaithful. These deaconesses have spent more than half their salaries in traveling. The deaconesses are in need of their deaconess mother to love and sympathize with them in their sorrow and joy, as well as to direct their work. Some girls have overworked and need to be taken away for a rest. Some are broken hearted by the death or sorrow of those they loved. Some have been imposed upon by the families with whom they lived. . . ."

"In the Lagonoy district the work of Angustia Pron and her brother has been remarkable. The brother is not a

preacher, and Angustia is untried, but they have won their way with the people. Recently we wrote to the churches that unless the people took more seriously the matter of self-support we should have to remove the Prons. The next time I visited there, as I neared the house, the children who are always at Angustia's heels started to weep. It was a wail that reached to heaven. I did not see the brother or sister, and I surmised that one of them was either dead or dying, from the sounds and evidences of tears that I saw on every hand. I jumped from the car and rushed up to the house to be met by Angustia, and I asked her if she were ill. She said, 'No.' I then found out that the children were weeping because they thought that I had come to take Angustia away. 'We love her, Mr. Brown; we never had such a teacher.' It was very sweet. There are nearly four hundred in that open-air Sunday school." [1]

In all the world it would be impossible to find more completely consecrated lives than many of these Bible women and deaconesses. "One of our deaconesses received $50 from one of her correspondents in the States. Without a suggestion from us, she turned it all over to the fund for building the new church in San Fernando." And how they can collect money from others! "Inocencia," writes Mrs. Housley, "has collected more money for her chapel than has ever been collected by any native pastor in the province. She has a talent for getting people interested in her work. She put up a nice chapel quickly and cheaply—even the Roman Catholics helped her without pay. All she gave them was their dinners." Rev. Moe tells of a little Filipino lady of twenty years, who because her church needed her, left the girls' seminary before graduating. In six months she raised two hundred pesos, contracted for materials and construction, saw the work through, and held the first service in the new church. (Why do missionaries so often forget to give the full names of these wonderful Christian ladies? There ought to be a rule that nobody should be commended without giving her name.) These girls are the heroes in the trenches. In heaven their

[1] Rev. Roy H. Brown in the *Presbyterian*, Jan. 1922.

names appear in full, in large bold print, high up in the list. And in the minds of thousands upon thousands of members they stand first. Mr. Widdoes declares that the request of the churches in the province of La Union always is, "Send us a deaconess whether you can send us a pastor with her or not."

Francisca Cutaran has probably broken the world's record. She cares for a husband and four children. She arose in an Institute with her baby in her arms and read the following report for the year: 121 sermons; 51 exhortations; 24 conversions; 68 visits to the sick; 109 visits to homes; 69 prayer meetings; 104 times taught class in hygiene; 25 times taught class in catechism; 26 times taught Sunday school class; gave ₱2.40, 32 bunches of rice and 4 chickens for the support of the pastor.

It is enough. Credulity could endure no more.

Chapter XVIII

THE INDEPENDENT PROTESTANT CHURCHES

In this tropical climate where vegetation grows so luxuriantly, new denominations have been equally prolific. Scarcely a mission has been so fortunate as to avoid a schism. Even the Seventh Day Adventists have lost from their membership a considerable number who were dissatisfied because they were not permitted to eat lard, pig, shrimps, etc., or otherwise violate the requirements of the Old Testament. The name of the New Adventist denomination is *Iglesia Adventista del Septimo Dia Glorioso.*

None of the schismatics have gone back into the Roman Catholic Church. One small group joined the ranks of the Aglipayans. All the others have established their own denominations on strictly evangelical lines. Occasionally schismatics from one mission seek entrance in another, but nearly always they remain entirely free from missionary control. Filipino schisms are one aspect of the ever growing spirit of nationalism. They result from a feeling that political independence is inadequate unless spiritual independence accompanies it. Often the foreign missionary is the victim of the indiscretions of his fellow countrymen. He must share the criticism for what they say on the question of independence, whether he shares the prevalent view or not. Every time a new instance of racial estrangement appears, one hears of plans for a new independent church.

The Methodist Mission was the first to feel the effects of the desire for independence. It is placed in a peculiarly vulnerable position by its very virtues. It employs a large number of preachers at low salaries, and gives many of its local preachers no salaries at all. These men are likely to grow dissatisfied under the control of foreigners, especially

when they are not promoted as rapidly as they feel that they should be. This risk is the price Methodism has had to pay for her amazing progress.

The first break occurred in 1905 in Baliuag, Bulacan Province. An unordained local preacher named Manuel Aurora, chafing under what he regarded as an inadequate salary, organized a society, the avowed purpose of which was to separate from the Methodist Mission. A committee of investigation found him guilty of "lying, sowing dissension, and improper conduct. While the committee of investigation was in session, he returned his license and withdrew from the church. About eighty of our members followed him, having nothing against the church, but being influenced by his arguments about *independencia* in church affairs." [1] This is what was known as the "Baliuag Revolt." Aurora had himself ordained by a group of provisional laymen and ex-local preachers. The new church was called the *Religion Evangelica Filipina de los Cristianos Vivos.*

The movement gradually spread until to-day it has churches in the city of Manila, in nine municipalities in Bulacan Province, two in Rizal, four in Pampanga, and seven in Nueva Ecija. Its basic ideas throw light upon the direction of the thought of most of the schismatic churches. The more important of them are: (1) To respect and admit all sorts of religious belief and practice, provided it is not contrary to morality and law. (2) To love God and one's own race and nation. (3) To recognize natural law as the ruling power in nations and individuals as in all the world. (4) To strive for the triumph of Filipino Christianity, and for the salvation, prosperity, strength, and security of the Filipino race.

Aurora came to the conclusion that God, being love, could not punish anybody, but would at last bring all to eternal happiness. This universalistic doctrine was attended by scandals of immorality. The result was that many of the better members broke away and organized the *Iglesia Nacional Filipina,* which was officially registered in 1910.

[1] Report of Mr. A. E. Chenowith, Methodist Annual Conference 1906.

THE ZAMORA MOVEMENT

By far the most important of all the schisms from the Evangelical bodies was suffered by the Methodist Mission in 1909, when the *Iglesia Evangelica Metodista en las Islas Filipinas* came into being. This is today the second or third Evangelical church in point of numbers, in the Philippines, and therefore deserves considerable space. Its beginning runs far back before the American regime. The martyrdom of Father Jacinto Zamora in 1872 and the dramatic conversion of his nephew Paulino Zamora through reading the Bible have been described in previous chapters.

On September 10, 1875, in Binondo, Manila, Nicolas Zamora was born to Paulino Zamora and Epifaña Villegas. The mother died when the baby was still in her arms, leaving him to the care of a father of high and daring ideals, who coveted for his son the best education the Philippines could afford. He placed the lad under a private tutor named Pedro Serrano. Paulino Zamora's pocket-book was not equal to his ambition. When it became empty, Nicolas went to his uncle, Father Pablo Zamora, then curate of the cathedral in Manila, and through his good offices was entered in the Ateneo Municipal de Manila. He continued here until he received his degree as Bachelor of Arts, after which—like every young man who could find or make the chance—he studied law in Sto. Tomas University. Before he had finished, he fell in love with a charming Filipina lady whom he married. During the revolution of 1896, while his father was a prisoner in Spain, Nicolas was *teniente* of the *Estado Mayor* of General del Pilar.

Together with his father Paulino (who had been released from prison in 1898), Nicolas attended Mr. Prautch's mission, called "The Soldier's Institute," in 1899. When the older man was asked to make a few remarks, he replied:

"I am not a speaker, but my son Nicolas is able to preach, for he has had a good education."

So Nicolas was called upon, and preached such a powerful sermon that from the first he was recognized as the foremost

Filipino Protestant preacher in the Islands. The Zamoras became members of the Methodist Church, and Nicolas was taken to Shanghai where he studied for several months.

When he returned and began preaching, his success was phenomenal. One reads of a thanksgiving service in 1902 at which he preached to 12,000 persons, including Father Aglipay and Isabelo de los Reyes (who had already started the new Independent Filipino Church). At Hagonoy he converted some of the most important persons in the city. In the chapel in Tondo, he numbered among his converts Doña Narcisa Dimagiba, who went to Atlag, started a church of her own, directed the construction of the church building, and sent for Rev. Zamora to come and dedicate it. At Duhat, Rev. Zamora dedicated another chapel before a congregation of a thousand people.

It was in the same year that there occurred one of those incidents which reveal the moral courage which Nicolas had inherited from his father. His brother, then *presidente* of the town of Caloocan, invited him to come and give the people of that town their first introduction to evangelical Christianity. A great crowd was gathered in the town theater. We will permit Zamora to tell the story in his vivid style:

"As I was about to conclude my sermon in the theater, the Filipino priest entered, took hold of my coat and showed his desire for a discussion. I finished my sermon and then began a discussion upon the inutility of prayers to the saints (a very essential doctrine for the Romanists), accompanying my arguments with Bible references. The priest was unable to reply. While he doubted the correctness of my Bible, printed without the approval of a Roman bishop, he was unable to cite references to his own Bible which justified the invocation of the saints. After a general discussion for some time, I asked him to select any one of the doctrines taught by Romanists, and which would not be believed by Protestants, to serve as a basis for our discussion. He was unwilling and simply showed me his ignorance in regard to religious matters. In response to his statement that up to the present he did not know of one Protestant saint, I asked him who declared a

man to be a saint after his death. His answer was the Pope. I asked him if during three hundred years in which we had been under the spiritual domination of the friars and Roman clergy he had heard of the canonization of one Filipino saint. There was no reply. I told the people that each Roman sect has its own saints. If Dominicans, Dominican saints were seen in their churches; if Jesuits, they have Jesuit saints. The people then laughed at him and clapped their hands. After our discussion I promised to show him, on the following Sunday, all of my Bibles, one translated by Padre Scio Torres Amat, the Latin Vulgate, the Hebrew, and the Greek. The following Sunday I took them with me. More than two thousand people who heard of the discussion were waiting. We waited for the priest for hours but he did not leave his convent. Then, accompanied by a great crowd, I went to the convent and showed him the Bibles, renewing our discussion by showing him the annotations of Padre Scio Torres in his Bible in regard to the inutility of prayers to the saints. He was unable to reply in any other manner than by a blow directed at my face, which I was able to escape. Then all present joined in the shout, *'Vivo Cristo y su Evangelio.'* Many desired to avenge the blow, but thanks to the precaution of the padre in retiring to his room, trouble was averted."

Five years of impassioned and triumphant ministry in many parts of the Methodist territory gave Nicolas Zamora a fame which reached throughout the Philippines. He was given the most difficult places because he could transform them into wide open doors in a few months.

In 1907 trouble arose in Tondo as a result of the activities of a society called the Catotohanan, which was threatening to split the church. Nicolas was at once located at Tondo, and soon had the members of the church loyal to him. At the Rizal theatre he held services for four hundred or more people every Sunday, and on special occasions had twice as many. He revealed the spirit which made him irresistible in his ministry, when he said:

"There is a great desire in my heart for the salvation of my

DR. JOSE RIZAL
Martyr to the Filipino cause

ANDRES BONIFACIO
Founder of the Katipuran

REV. NICOLAS ZAMORA
Founder and first Bishop of the Iglesia Evangelica Metodista en Las Islas Filipinas

REV. PROCULO RODRIGUEZ
A leader in Mindanao

REV. CHARLES EDWARD LOCKE, D.D., LL.D.,
BISHOP OF THE METHODIST EPISCOPAL CHURCH
IN THE PHILIPPINE ISLANDS

countrymen. Many are preaching schism in this field, but I have been able to prevail against it, and by the grace of God we have not lost a single member because of it. We have 588 members in full connection, 102 probationers and 800 adherents."

The demand for self-determination and proper recognition, which is like a rising tide in every country, came more rapidly in the Philippines than the missions could prepare themselves for it. Rev. Nicolas Zamora chafed under the lack of appreciation which he felt he suffered from foreigners for some years, and finally came to the conclusion that the Filipino Church could move more rapidly if it cut loose from mission control. In 1909 he launched the *Iglesia Evangelica Metodista en las Islas Filipinas*. The report of the Manila Methodist Conference ascribes Zamora's defection to his "dissatisfaction with his salary, with the slowness of his rise in conference circles, etc." He took with him 1,200 members from the Methodist Church, becoming the first bishop of the independent movement. Before the end of the first year, he claimed a membership of 3,000.

Very naturally the new movement capitalized the fact that it was independent of foreign control, and appealed to Filipinos to join by the plea that it was a patriotic duty. This appeal succeeded so well that for a time several Methodist churches were nearly paralyzed. One reads, for example, that in Bulacan Province Rev. Felix Cruz was having no end of difficulties as a result of the anti-American movement which the *Zamoristas* were employing to gain membership. "Sr. Zamora," reads the report, "has tried to get our members, deaconesses, and preachers; and because Felix has remained faithful to his duty as pastor, he has been told that he did not have the true Filipino heart, that he had no influence among the people, that he was an American and a traitor. He has kept himself cool and happy, notwithstanding all these accusations, and although he has lost some members of the congregation."

Pastors who had grievances, real or imaginary, or who felt

that their careers were being retarded, followed their countrymen into the new movement. Men too, who had been or who feared they might be, disciplined because of unbecoming conduct, joined themselves with the Zamora movement. Thus, one reads in Methodist reports, that the pastor in Hagonoy was "leaving and going over to the Zamorista camp, because he harbored ill feeling toward the missionaries, because he was refused local ordination, and because he feared an investigation of his character at the next conference."

The weakness of the Zamora movement was its lack of a sufficient number of educated leaders. Nicolas Zamora himself, and some of his associates, had received a good Spanish education, but none of them had received adequate theological training. Many of the pastors work for their living during the week, and have no time either for pastoral visitation or for study. They realize this themselves, and are eager for a seminary in which they may educate their young men for the ministry. Since the death of Bishop Nicolas Zamora on September 14, 1914, the church has remained about even in point of membership. Its present bishop, Rev. Victoriano Mariano and many of its pastors are spiritual, high-minded men.

It is sad that the natural and wholesome tendency toward Filipinization could not have been effected without this schism. In creed and organization the two Methodist churches are identical, yet the antagonism between mother and daughter church was so strong that they have been cited from Roman Catholic pulpits as examples of the evils of divisiveness among Protestants. "The discouraging feature," says the 1914 Methodist Report, "is found in the prejudice planted in the mass of the people who do not attend church, which has made it harder to reach them than in other years." Thirteen years have passed since the founding of the new church, and the bitterness of former days has gradually cooled. In some instances pastors of the two denominations hold joint evangelistic services. The day of complete reconciliation if not reunion seems not distant.

OTHER BODIES

One of the unfortunate results of schisms is that people get the schism habit. The *Iglesia Evangelical Metodista en las Islas Filipinas* has been the victim of a schism, called the *Iglesia Cristiana Trinitaria*, headed by Diosdado Alvarez. "We separated," writes the secretary of this church, "not from personal feelings, but because their interior and outside affairs rest solely upon one person, called the Bishop-superintendent, which practice does not meet with our approval." The church is ruled by a board of directors, headed by an *anciano* or elder. "We have," says the secretary, "no particular doctrines excepting those of the mother church, Methodist." High tributes are paid to the character of Rev. Moises Buzon, the present elder of the Iglesia Cristiana Trinitaria, and of his small membership. There are less than five hundred members, all told. This church, small as it is, has suffered still another schism—the *Iglesia de Dios*—which is therefore the great-grandchild of the original Methodist Mission. The founder of the *Iglesia de Dios* was Rev. Pedro Castro, who is now the ruling bishop. There are about a dozen ordained pastors and some three hundred members in this new organization.

The Presbyterian Mission received its first jolt (or "blessing," the Science of Missions will say) in 1913, when Rev. Gil Domingo led nearly all the churches of Manila city and Cavite Province in an independent movement, which was named the *Iglesia de los Cristianos Filipinos*. In spite of the fact that it was a movement of ignorant people led by poorly trained pastors, it has persisted and continued to grow to the present time.

Dr. Rodgers says that this new church began "because of some unpopular word that I was reported to have said in the United States. The separation of these congregations and evangelists to form the church of the *Cristianos Filipinos* was a grave mistake and has spelled loss both to those who remained and to those who went out. While some of their congregations have kept up the service with faithfulness, they

have all suffered, and none are as strong as before the separation."

In the Presbyterian Annual Report for 1915 appears a discussion of the reasons why this group of churches separated themselves from the Mission and from the Presbytery. It quotes the following statements made by some of the schismatic members: "We feel the criticism of our fellow countrymen who said we are anti-patriotic and belong to a church officered by Americans." "We desire to show Americans our capabilities as Filipinos in managing our own affairs in the churches." "We wish to fulfill the instruction you are giving us that we should support ourselves." "Elder ——— was very trying and domineering." "Elder ——— returned from the Convention and told us that it was best for us to separate."

The *Cristianos Filipinos* had their own experience with schism, when one Ildefonso Aguli and ten others in 1916 established the Church of the New Jerusalem, and opened communication with the Swedenborgians in America.

There were persistent rumors of further defections from the Presbyterian Mission during a number of years. Wisely the Mission forstalled these tendencies by permitting the Presbyterian Church of the Philippines to effect a complete separation from the American Presbyterian Church North. The new Evangelical Presbyterian Church of the Philippine Islands came into existence on October 8, 1914. This was the most important step toward an indigenous church which has yet been made in the Islands. Ordained missionaries are members of the new church on exactly the same status as the Filipino pastors, wielding only the influence which they can command as individuals.

In all twenty-two independent Evangelical churches have been organized, of which nineteen are duly incorporated. They are not sufficiently important to deserve separate consideration, but their names and dates of incorporation may prove of interest to statistically-minded readers. All of them are registered with the government in Spanish, but their names are here translated into English:

1. The Evangelical Methodist Church in the Philippine Islands (Rev. Nicolas Zamora and 13 others) 1909
2. The Evangelical Christian Church (Victoriano Francisco)..... 1910
3. National Church (Leonardo Santos)..... 1910
4. Independent Philippine Church of Pandacan.. 1912
5. Trinitarian Christian Church (Diosdado Alvarez y Cruz)..... 1913
6. Church of Christ (Felix Manalo)..... 1914
7. Church of Christ the Savior (Marcelino Brioso—a barber—and others) 1914
8. Evangelical Religion of Living Christians (Manuel Aurora and 2 others)..... 1915
9. Church of Jesus Christ of the New Jerusalem (Ildefonso Aguli and 10 others)..... 1916
10. The Modern Philippine Independent Church (Jose Gamataro)..... 1917
11. Church of Jesus Christ the Son of God (Marcelino Brioso and 7 others)..... 1918
12. Christian Church (Miguel Garcia)..... 1918
13. Church of the Christian Filipinos (Gil Domingo)..... 1919
14. Church of Christ Eternal (Valentine Lavarino and 4 others)..... 1919
15. Church of God (Pedro Castro)..... 1920
16. Apostolic Evangelical Christian Church (Vincente Baltazar y Santos)..... 1920
17. Glorious Christian Church (Clemente M. Cruz)..... 1920
18. Evangelical Church (Cornelia Pineda and 11 others)..... 1921
19. Reformed Philippine Church..... 1921

Besides these churches which have officially registered with the government there are nobody-knows-how-many-others in all parts of the Islands—Christian, and semi-Christian; such for example as the new *Iglesia Rizalina,* the *Iglesia ng Panginoon,* the *Government of the Church of Christ in the Philippines,* and the *Guard of Honor.*

This list would be very greatly extended if we were to include multitudes of secret societies which are meeting the religious needs of tens of thousands of persons. The *Legionarios de Trabajo*, for example, is at the same time a labor union, a political power. a secret society, and a religion. With its sixty thousand members, it ranks as the most important independent religious organization in the Islands. That the Roman Catholic Archbishop recognizes this is seen by the fact that he has pronounced his bitterest anathema on the organization, refusing the right of burial to any person who becomes a member.

The teachings and creed of this rapidly rising power are of sufficient importance to be published here:

Teachings:

Believe in one God who created the world.

Sow not ill will to reap the good.

Love your country, defend her, and save her by fighting against vices.

Creed:

1. Love God and your country more than yourself—God, because He is the creator of all; your country, because to it we owe life, liberty, and peace.

2. Love is found in good acts; Love is not found in evil designs and acts: Love inspires everyone to do noble deeds.

3. A laborer is a human being with honor and soul even as the rich and the king.

4. He who depends upon others is deprived of the means that would save him: Self-help.

5. In any fight, the one between the poor and the rich is always unequal. For that reason and above all, it is the

duty of the poor to unite and be firm, for from that means Strength and Power are obtained.

6. All are brothers. Nations have no boundaries. The world is our birthplace. But it is not bad to do anything for the peace and comfort of a country where we, our children, and our children's children live.

7. All political parties and religious sects are equal. They all have one aim. So it is strictly prohibited by the Legion to talk or discuss matters pertaining to them.

8. Politics devoid of partisanship and sectionalism, politics for the welfare of the community is tolerated and should be welcomed, embraced, that is, it is allowed as part of the mission of the Legion, it being the means to real Freedom and Brotherhood.

9. To stir and improve Humanity to a common end is the real duty for every free man.

10. Imitate people of good character, love the weak, get rid of evil, and never envy anyone. Never despise your erring brothers, teach them; respect and love the old, the young, and the orphans.

11. Be a good citizen. Because of that, help the strangers and never take advantage of their weaknesses.

12. Respect and love your parents, consider your wife as a true help-mate in happiness or in misfortunes, and love her as you love yourself. Educate your children, for in Education and Efficiency lie the liberty and happiness of the children. A child who is taught, while young, in the path of good examples, is a credit to his father and his country.

13. Respect and defend your Society, for all that you can do for your Society is your honor and credit. A person who despises his own society tends to ruin it and cannot hope for it to be respected and honored by other societies.

(If all these Creeds would be fulfilled, the conflict on earth would be stamped out; calamities and other vices and evils would be eradicated, and the *Legionarios del Trabajo* would have accomplished its sacred mission.)

BOOK THREE

Book Three

PART VII: EDUCATION

Chapter XIX

RELIGIOUS EDUCATION—SPANISH PERIOD

During the Spanish regime all schools were under the control of the Church. They were, indeed, primarily schools of religion. The friars were thinking of indoctrinating their students as Roman Catholics, and shaped nearly all studies to this end. "In the first stage of their civilization," wrote a Dominican friar, "education in the Philippines was based exclusively on religion." Semper wrote in 1869: "In the provinces every village has its public schools in which instruction is obligatory; but, besides reading and writing, only Christian doctrine and church music are taught."

IN SPANISH TIMES

There were no public schools, such as those to which Semper refers, until 1863, when a royal decree established primary education throughout the Philippines. "This project has in view," runs the decree, "the necessity of disseminating, as far as possible, instruction in the Holy Catholic faith, in the mother tongue, and in the elementary branches of the knowledge of life . . . and considering that the basis of all education is the solid diffusion of our holy religion through its ministers, it establishes a normal school in charge of the Fathers of the Society of Jesus. . . . The immediate supervision of said schools is entrusted to the parish priests, who are given sufficient power to make it efficient, and instruction

in Christian doctrine and morals is placed under the exclusive direction of the prelates . . ." [1]

Even the reading lessons were religious. Witness some of the text books: "The catechism of Astete, and the catechism of Fleury shall be used for reading." The Spaniards meant the Filipinos to have religion if schools could give it to them. Fundamentally their entire educational viewpoint was religio-centric; and usually it followed the law of least effort—the smallest possible dose of general education and the largest possible dose of dogma.

By the year 1892 there were more public schools in the Philippines teaching religion as the principal subject than there were in 1918. The 1918 Census found only 1,365 schools which are teaching any religion as against 2.143 in 1892. As far back as 1866 there were reported 230,358 children attending primary school and receiving religious instruction as the chief daily study. To-day there are less than 75,000 students in all religious schools. This means that over three times as many children were receiving daily religious instruction in the year 1866 in the Philippines as were receiving such instruction in 1918. Even if we add the 63,627 enrolled in the Sunday schools of the Islands (which is not, of course, fair, since they study but once a week), we are still far below the figure of the year 1866.

To put it more strikingly:

[1] Some of the Provisions of the Decree of 1863 are as follows:
"Article I. Instruction for natives shall be confined for the present to elementary primary instruction, and shall include:
"1. Christian doctrine and principles of ethics and sacred history, suitable for children.
"2. Reading.
"3. Writing.
"4. Practical instruction in the Spanish language, principles of Spanish grammar, and orthography.
"5. Principles of arithmetic, which shall include the four rules for figures, common fractions, decimal fractions, and instruction in the metric system and its equivalents in ordinary weights and measures.
"6. General geography and history of Spain.
"7. Practical agriculture as applied to the products of the country.
"8. Rules of deportment.
"9. Vocal music."
It will prove interesting to modern teachers that the salaries for male teachers ranged from eight to twenty pesos ($4 to $10) while "school mistresses shall *enjoy* (italics not found in original decree) a monthly salary of eight pesos if they hold certificates, and of six pesos otherwise." But teachers received many presents, often P100 or more from the parents of a single child.

In the Spanish regime 100% of the school children received daily religious instruction. In the present regime something over 10% receive such daily instruction. So far as statistics show, there is no provision for the daily religious instruction of 89% of the students of the Philippines. One must ask, in all seriousness, what will be the net result of this failure to give *any* real religious training to four fifths of the youth of the Philippines? How can one believe in causation without expecting that, a generation hence, unless this present drift stops, these Islands will be four-fifths irreligious?

This is stated, not in any sense as a condemnation of modern education, but only in order to place the problem squarely before the religious forces of the Islands. They need to see clearly that in this regime the spiritual fate of the Philippines depends upon unaided private effort. Centuries of experience in Europe, America and the Philippines, have proven that the teaching of religion *must be kept out of the hands of the government.*

Strenuous efforts are being made by Roman Catholic orders on the one hand and by Protestant missions and Filipino churches on the other, to reach the young generation. Some of these movements, like the Sunday school, young people's conferences, and annual Bible courses, are gathering great momentum, and may, in time, meet the need in something like an adequate way.

Perhaps it is unnecessary to say what is everywhere recognized, that, outside the realm of religion, the public school system is incomparably better in this period than it was in Spanish times. Even those merits which one finds in the printed plans of those days were largely paper merits and were seldom as good as they sounded. The plan outlined in 1863, which was mentioned above, reads well and was meant well; that it was not carried out was the fault of the friars. "The Spanish Government," writes Tomas G. del Rosario,[2] "was really anxious that all Filipinos should speak the Spanish language, as it is understood that the use of a common language is the only thing that can preserve and

[2] 1903 Census—vol. III, p. 594.

unite in constant friendship, people of different races. Nevertheless, the monastic orders were always decidedly opposed to the Spanish language being spoken in Philippine territory, because their interests would have been greatly injured if such language had become general throughout the archipelago, as from that time they would have ceased to be intermediaries between the people and the authorities, and would no longer have been required by either, which would have reduced their great influence with both parties . . . as a consequence, the Spanish language did not become general, and due to the diversity of dialects in the country and the lack of books in these dialects, education went along a hard and difficult path."

In like vein writes the historian, Jagor, "It is true that the teacher is required to teach Spanish to his pupils, but he himself does not understand it, and furthermore the officials themselves do not know the native languages. This system of affairs can not be changed by the parish priests, nor do they desire to do so, as it contributes to the increase of their influence." [3]

This statement was not true of the Jesuit Fathers. After their expulsion from the Islands in 1769 they lost all selfish reasons for desiring the permanent ignorance of the masses. They stayed away for ninety years. After their return (about the middle of the year 1859) they showed great interest in general education, many of them having acquired modern ideas during their enforced expatriation. They at once established a primary school, which grew rapidly, and in 1865 this school was recognized as a college under the title of "Municipal Atheneum of Manila." [4] The Jesuits "took special care to have their pupils speak Spanish correctly, forbidding the use of any other language in their colleges—all of which was diametrically opposite to the system pursued by the friars in their educational institutions." Because of their interest in primary education the Jesuit fathers were given charge of the Government Normal School, which had been established in 1863 for the education of male primary teachers.

[3] Jagor, *"Reisen in de Philippinen,"* Berlin 1873.
[4] The "Ateneo de Manila" now has an enrollment of 1,200 students of various ages.

One must not place too much blame on the friars for their attitude toward education. They merely remained stagnant while the remainder of the world moved ahead. The Spanish Government and the Jesuits were attempting to keep up with the procession in educational matters, while the friar orders found the old order of things exceeding pleasant, and instinctively revolted against a change in the *status quo*.

It may prove startling to some readers to learn that when Spain occupied the Philippines, the world in general was still opposed to universal education. For example Governor Berkeley of Virginia said in 1670, "I thank God there are no free schools, nor printing, and I hope we shall not have them these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them, and brought libels against the best government. God keep us from both."

That was Virginia fifty-one years after the establishment of the University of Santo Tomas in Manila! Most of the nations of Christendom have taken gigantic strides since those days; and the misfortune of the friars was that they were belated minds, seeking to preserve the ancient era of privilege, caste, and autocracy, in a day when "God tumbled the minds of men out of their beds . . . and forced a forward march." No hindrance to progress is more difficult to overcome than the "back-number" mind bulwarked by his religion; the type is not confined, to be sure, to any church, nor to past centuries.

The friars did not oppose all education; for certain classes, including their children, they desired nothing less than the best. They desired Spaniards, and the sons and daughters of Spaniards, to receive a liberal education. Hence the Dominican friars established the college of Santo Tomas for the privileged classes two hundred years before primary education was established by royal decree.

Santo Tomas began as a school in 1605 and was founded as a college in 1619. It is therefore the oldest college under the American flag. "Fray Baltizar Fort, its first rector, proceeded to the inauguration of its studies by giving fellow-

ships to twelve young men belonging to the most distinguished families of Manila . . . The number of young men, mostly children of Spaniards, who attended the school of the Dominican fathers was not small . . ." In 1645 Pope Innocent X conferred upon the College of Santo Tomas "the titles and honor of a university . . . In the beginning the only courses were dogmatic and moral theology, philosophy, and the humanities—Latin and Spanish grammar, rhetoric, and poetry were included in the humanities, and the study of all the branches comprised in the works of Santo Tomas de Aquino (Thomas Aquinas) formed a part of the courses in theology and philosophy. This was the custom in most of the universities existing at that time."

"The youths educated in this college . . . included also natives and mestizos, some of whom entered as servants—which was an honor solicited by many . . ." reported the Dominicans in 1883, who stated that they "gratuitously educate therein from thirty to forty youths, the children of poor families . . . Many of these youths have become distinguished in scientific circles, and for their honesty in the legal profession, while others have been honored with the miter of a bishop, and have occupied venerable positions in ecclesiastical chapters." In the eighteenth century the faculty of Jurisprudence and Canonical Law was established. In 1897 Robert L. Packard thought that of all the Filipinos "the best educated are without doubt those who, having studied in the University of Santo Tomas, have become lawyers." [5]

An account of the toil and disappointments and open dis-

[5] After the year 1879 Sto. Tomas University offered courses in: Jurisprudence; Theology and Canons; Notariat (for notary publics); Medicine; Pharmacy; Practitioners in Medicine; Practitioners in Pharmacy; Midwifery.

The course in Theology and Canons will serve to reveal how formidable the subjects sound to a modern student. Candidates for the ministry studied eight years, as follows:

Preparatory course,—Ontology and theodicy.
First Year: Elements of Religion and Theological texts.
Second Year: Institutions of dogmatic theology; ecclesiastical history.
Third Year: Institutions of dogmatic theology; ecclesiastical history; sacred hermeneutics.
Fourth Year: Institutions of dogmatic theology; sacred writings; sacred eloquence; moral theology.
Fifth Year: Canonical Law; Roman Law.
Sixth Year: Canonical Law; Roman Law.
Seventh Year: General ecclesiastical discipline, patronage of the Indies; ecclesiastical procedure and trials.

REV. GREGORIO AGLIPAY Y LABAYAN, OBISPO
MAXIMO IGLESIA FILIPINA INDEPENDIENTE

REV. JAMES L. RODGERS, D.D., THE FIRST AMERICAN MISSIONARY TO THE PHILIPPINES

putes which marked the path of the University of Santo Tomas for three weary centuries should be read by any educator of the present day who feels like fainting along the slow hard way. He might better realize that the road to knowledge is strewn with broken bodies, and hopes—and hearts.

To-day this university has an enrollment of about a thousand, and a faculty of eighty-six professors.

Santo Tomas was the only official university in Spanish times. Its rector was *ex-officio* the principal of all secondary private schools; and pupils of these schools were obliged to enroll in Santo Tomas and submit to its regulations. In 1866 there were forty-one such private schools of secondary instruction in the Islands.

There was an older college even than Santo Tomas. The College of San José was opened by the Jesuits in 1601, four years before the founding of Santo Tomas and thirty-five years before the founding of Harvard, the oldest college in North America. It continued to be a formidable rival of Sto. Tomas until 1768, when the Jesuits were driven from the Islands, after which it entered upon a period of decadence from which it has never recovered. The only surviving department of this ancient institution is "San José College of Medicine and Pharmacy," with one professor; and even this is only a department of Santo Tomas University.

San Juan de Letran was established in 1640 as a primary school for poor Spanish orphans. It is now under the direction of the Dominican friars and has a faculty numbering sixty-eight officers and teachers. Prior to the year 1862 most of the Filipino clerics had been educated in this college. On that year the Paulist Fathers (Congregation of St. Vincent de Paul) reached the Islands, and within a few years had established five conciliary seminaries, in Manila, Nueva Segovia, Cebu, Jaro, and Nueva Caseres, one for each of the dioceses. The seminary in Manila was exclusively theological, but the others taught all the ordinary secondary branches.

Since we are studying this history for a purpose, what lessons may be learned from the educational experiments of the Spanish friars?

They worked prodigiously, yet, (with the exception of the Jesuits), their efforts were largely unappreciated, because they created the impression that they were selfish and filled with racial prejudice.

They inculcated religion as tirelessly as it was ever taught in the world—praying always before and after each class; requiring all boarding pupils, no matter what course they pursued, to say the rosary and attend mass every day, to pray both before and after each meal, and to "attend Sunday and Thursday instruction in religion and morals." Three certificates were required every year proving that the pupil had gone to confession, before he was permitted to take any examination—yet all this religion looked to the Filipinos like an attempt to "make them respect the omnipotent powers of the monastic corporations" rather than God. If, with great labor the friars prepared grammars and dictionaries "in Tagalog, Bicol, Visayan and Isinay Languages" the Filipinos were sure it was because they "were always decidedly opposed to the Spanish language being spoken in Philippine territory." If they stressed Latin and philosophical subjects (as clericals are prone to do) it was, as Filipinos supposed, in order to convert their "pupils into automatic machines rather than into practical men prepared to battle with life."

Because "they were constantly on their knees before the altars of tradition" and because "it suited their plans" they "took little interest in the study" of "scientific and literary knowledge" or in the quality of the instruction. "Their educational establishments were places of luxury for children of wealthy and well-to-do families rather than establishments in which to perfect and develop the minds of Filipino youth."

And although they did establish seminaries for the training of Filipino clerics, Filipinos declared that they were afraid to give these native clerics as good education as the friars themselves had, always looking upon Filipino priests as "their rivals and political enemies." For this reason "the instruction given to the Filipinos who aspired to a sacerdotal career was incomplete, being reduced exclusively to rudiments, if they can be so called, of logic, psychology, ethics, metaphysics,

and dogmatic and moral theology. *In so far as political and social studies were concerned, absolutely nothing was given and clerics were even forbidden to acquire knowledge of this character.* Social education was unknown in these seminaries; no consideration was given to the fact that clerics, on account of their obligations and the constant intercourse they are obliged to have with their parishioners, should be the best educated men, with great knowledge of the world and of the human heart."

"All these conditions," concludes Del Rosario, "tended to make the system pursued in the University of Santo Tomas and in other establishments of instruction under the direction of the friars every day more disagreeable. Favoritism prevailed, and benefits and privileges of all kinds were granted to the favorites. This protection was not based on justice, nor was it a reward for virtue or merit. It was usually bestowed upon Spaniards or their sons, whom they considered superior to the Filipinos, accentuating their difference for the purpose of maintaining a constant state of division and enmity." And "although the Spanish government officially recognized the diplomas of the young men who had graduated with the academic degree, or as lawyers, physicians, pharmacists, notaries, etc. . . . there were but few at that time who were able to pursue their professions in the official position. It appeared that the doors of the public offices were closed to every one who held a university degree. This was the case with those who obtained the title of notary, since for a period of eight years they were not permitted to hold any office. This was also the case with graduates of law, to whom the promise had been made that they would be permitted to hold half the offices connected with the service of public prosecution; there were however very few Filipinos who obtained these positions, and most of them were appointed only temporarily. A similar thing occurred with the physicians from the University of Manila [Santo Tomas]. It had been ordered that one-half the number of positions of official physicians should be given to Filipinos, but, nevertheless most of the places were given to Spanish doctors, either those from

the Peninsula or those residing in the archipelago. Naturally when these professional men noticed how laws enacted especially for the purpose of favoring them were eluded, and observed the anxiety to isolate them and to annul rights without taking into consideration their academic degrees, they felt humiliated by this unjust governmental procedure. Consequently the protest came, and, as is logical, each succeeding conspiracy became stronger on account of the tenacious opposition and the cruel persecution to which those interested were subjected, and finally in accord with the natural laws of history shown in the case of many oppressed people, came the revolution." [6] As sure as the eternal stars, every institution of church or state which smacks of racial favoritism, even though it pander to luxury and vice, will be crushed under the millstones of the spirit of democracy.

More pleasant reading and equally instructive are the lessons from the Jesuits, after they returned from exile, chastened, without property, and without the ordinary opportunities for selfish aggrandizement. "In their religious instruction they are absolutely inflexible . . . This exclusive education in religious matters has, however, not given the Jesuits in the Philippines the results to be expected, as it has been observed that most free thinking men who have defended religious liberty most ardently in this country have been pupils of the Jesuits. Among them figure the immortal Dr. Jose Rizal and all those Filipino deputies who, in the Malolos congress, voted for freedom of worship and complete separation of church and state. The Filipino people have much for which to be grateful to the Jesuit fathers, as a large portion of their solid instruction and refined culture, acknowledged by all, is due to the excellent plan of education practiced in this archipelago by the wise sons of Ignacio de Loyola."

What was it that the Filipinos liked in the Jesuit teaching? Was it that they demanded less labor than the friars from their students? On the contrary "they accustomed the pupils to like work, to austerity in their customs, and to orderly and cleanly habits, even to the point of elegance." The Jesuits

[6] 1903 Census, Vol. III, pp. 577-637.

were more severe than the friars in their education, very exacting in every detail, very critical in examinations. And all these things the Filipinos *liked* because they saw that most of the Jesuits were working for *their* welfare and not for selfish reasons.

All of this comment will meet most emphatic denial on the part of the friars, and will be called wholly unfair. At least it can scarcely be accused of being Protestant prejudice. It is, as a matter of fact not an attempt to fix either credit or blame, but to study the reactions of a people to two educational theories, that we may learn our lessons from the results of each.

GIRLS' SCHOOLS DURING THE SPANISH PERIOD

Among the girls' schools, the oldest is the college of Santa Isabel. It was established in 1632 (four years before Harvard), for the education of Spanish orphaned girls. The death toll from disease and war among the Spaniards was very high, and the number of orphans of Spanish soldiers and civilians rapidly mounted. The institution was conducted by private Spanish ladies until 1863 when it came under the Sisters of Charity, who still have charge of it. The same sisters have charge of the "College of Santa Rosa" for Filipina young ladies: of the "College of La Concordia or the Immaculate Conception," and of the "Asylum of St. Vincent de Paul," both in Paco; of the important school of "Santa Isabel," located in Nueva Caseres; and of the "College of San José" located in Jaro.

The "College of Santa Catalina" was established by the Dominicans in 1696 as a retreat for Spanish ladies "desirous of renouncing the vanities of the world. . . . The inmates of this institution are not permitted to leave without good cause. They may be visited by their parents and other friends and acquaintances in a reception room located near the door of the college."

The impression one receives of the "finish" of girls from these schools is usually very favorable. In culture and refine-

ment they stand out in their communities. But they have not escaped the perils of over-refinement, for they frequently set up social distinctions which proved irritating to the common people of their communities. A popular Filipino complaint about these schools in Spanish times is perhaps reflected in the words of Del Rosario. It is quoted as a lesson regarding the constant watchfulness modern schools must practice to avoid similar criticism.

"It is only in the College of Santa Isabel, in the municipal school, and in some private schools that adequate instruction was given. In some of these colleges the instruction was very poor, as many of the pupils graduated without knowing how to speak Spanish. . . . Some of these colleges were houses of recreation or of rest, rather than educational institutions, where not only girls, but women, both married and single, went to pass a time for the purpose of change or to renew their clothing. Provincial young ladies especially were in the habit of attending the colleges of Manila for the purpose of learning the customs and social manners of the capital of the archipelago. . . . These young ladies sometimes took to the provinces the defective mannerisms of the capital, instead of the correct and elegant manners of good society—habits which they could not acquire in those colleges, where they were always engaged in praying or in sewing, embroidering, dressmaking, etc. The young Filipina girl left these colleges without the habits required in society and which are so necessary to woman. . . . In these educational institutions . . . the odious ideas of difference between races was cultivated, a distinction being made between Spaniards, Spanish mestizos, mestizos, natives, Filipinos, and Indians. The result of these erroneous principles inculcated in the education of the girls, has been that Filipino society is divided and disagreeable. Girls leave these colleges with these erroneous ideas and believe themselves superior to others, making themselves ridiculous to educated and polished persons."

Del Rosario, feeling, as the reader probably will feel, that he has been too severe, continues:

"It is but just to state that if the education and instruction

which the Sisters of Charity gave in the educational institutions entrusted to them in the Philippines were not as finished as was to be desired, it was due to the fact that their principal ends and their mission were not the education and instruction of girls, but that their duties lay in their convents and in the hospitals, where they exercised charity and discharged religious acts. Hence, notwithstanding their good intentions and general efforts, they were not able to secure entirely what they undoubtedly desired." How like an echo of the judgment against missionary education in so many parts of the world this sounds. Missions do not bring education up to the highest possible standard, in so many cases, because "their principal ends and their mission were not" education, which, was only a "point of contact" with which to convert people. And the natives of every country know, with unerring judgment, whether an educational institution is in earnest or is an excuse.

Chapter XX

RELIGIOUS EDUCATION—AMERICAN PERIOD

It is not in our province to tell in detail of the development of public education in the past two decades, though the story ought to be better known. In many respects it has no parallel in all history. In the twenty years between 1903 and 1923 the advance numerically was tremendous, as is revealed by the following statistics:

	1903	1923	Increase	Percentage increase
School buildings	1,633	7,641	6,008	368%
Teachers	3,667	24,878	21,211	576%
Students	266,352	1,094,472	828,120	311%

The improvement in the quality and grade of public education is not easily reducible to figures; but it is even more significant than the increase in numbers. Less study was required to complete a college course in Spanish times than is now required to finish the high school.

PRIVATE SCHOOLS

The advances made by the public schools had an interesting effect on the private schools of the Islands. We will consider first the non-religious private schools. Immediately after the opening of the American regime multitudes of private schools sprang up because the demand for education far outran the supply of public schools. They were largely of the same inferior quality as schools in the Spanish period had been. Gradually the government standards and the government schools pushed these private institutions out of existence until in 1923 there were only one twelfth as many private schools

as in 1903. More than eleven twelfths of the private secular schools had disappeared.

By 1915 a second period in the private secular schools began to appear, and in a few years it gained tremendous proportions. We have reached the corporation or "big business" stage in education. Instead of many small schools there have grown up several high grade colleges and universities with large enrollments. Certain Filipinos had gained national reputations as educators. Some of them had been trained in the best colleges in America. They perceived that great numbers of students were drifting into Manila to complete their education, and were finding the public high schools utterly inadequate to accommodate them. The standardized and recognized private secular schools received this overflow—and the overflow proved greater than the number of students in the secondary public schools. Approximately half of the students pursued night courses and were able to earn a part or all of their living during the day. The result was that National University, Manila University, and Far Eastern College were able to increase at the rate of from five hundred to a thousand new students per year for the first three or four years after their opening. Far Eastern College, for example, gave out the following statistics:

Opened	1919-20	with	260 students
Opened	1920-21	with	2,000 students
Opened	1921-22	with	2,300 students
Opened	1922-23	with	2,860 students

National University with former Assistant Director of Education Osias as its President, leaped in two years above the enrollment of any previous institution the Islands have known, and presently bids fair to rank with the largest colleges in the world. Stimulated by these successes a new college is springing into existence each year, with apparently no dearth of students, providing the standards are sufficiently high to merit government recognition. Although these institutions are

called "colleges" or "universities" the majority of the students are of intermediate or high school grades.[1]

The meaning of this decline and later recrudesence of the secular private school is that for a number of years the educational forced-draught instituted by the American Government exceeded the demand; but in the last few years the passion for English education of the new higher type has become so universal that the supply cannot keep pace with the demand. Indeed the hunger for learning and for ever higher learning is gathering impetus every passing year. Already it has become an obsession without parallel in any other country, and where it will end no one can predict. It seems certain however that within forty years the Philippine Islands will be one of the most highly educated nations in the world.

Educationally at least this country "has advanced a century in twenty years." Justice Johnson rightly says that "the Filipinos are so rapidly acquiring distinction in Western civilization that they are a marvel to other peoples."

"The Filipino of to-morrow," says another, "will not be as the man or woman of yesterday. Even laymen notice the difference between father and young son—between middle-aged woman and adolescent girl. . . . For example the average Filipinos—boarders, guests, and family—sleep crowded together in one small room, behind locked doors and windows lest their souls may escape while they sleep.

" 'I can't sleep like this,' growls the boy who comes home from school. 'If I don't get fresh air at night, I'll be licked at baseball to-morrow. And I don't believe that old soul fable anyway.' "

[1] The 1903 and 1918 census reports for private schools are as follows:

Private Secular	1918	1903	decrease	decrease percentage
Schools	360	1,004	644	64%
Teachers	770	1,657	887	52%
Pupils	33,700	63,545	29,800	46%
Private Religious	**1918**	**1903**	**increase**	**increase percentage**
Schools	1,365	325	1,040	320%
Teachers	5,034	601	4,433	737%
Pupils	79,000	23,378	52,500	198%

(A curious failure in the 1918 census was to enumerate secular and religious private students separately. The numbers of students are estimated above from the proportions of schools and teachers.)

"So, fearfully, then boldly, the elders open the windows, to learn by the venture that neither harm comes in nor good escapes thereby." As in no other country on earth the young generation is teaching the old. This is becoming a youth-controlled nation—in school, in legislature, in court, in church. And it has all the idealism, all the intolerance of fear and of sham that youth always has.

Enormous changes are taking place with the swiftness of magic in the thinking of the Filipino nation. In the first place a new English-speaking people is being created in one generation. R. A. Lane, writing in the *Cosmopolitan* in May, 1892, said, "Of English-speaking people in Manila there are not over five or six hundred." Manila, that was in 1892. In 1923 Manila has far more than 100,000 speaking English, more than 60,000 are now studying English in schools. To put it as strikingly as possible, the number of people who speak English in Manila has increased in thirty years 20,000 per cent. More Filipinos use English than Spanish—more have learned English in twenty-five years than learned Spanish in three hundred years! English, in two and one half decades, has become the third spoken language in the Islands, only Visayan and Tagalog being spoken by more people. Probably more people are able to use some English than any native dialect. Before another census is taken English will be easily the first language in all respects. Twenty years hence, the Filipinos will be known as one of the great English-speaking peoples of the world.

An Island wide observer finds that, "the social life is drifting away from the old Roman Catholic Church as a center (where it has been held for centuries past) and is centering more and more around the life of the public schools. The attitude of extreme hands-off adopted by the government in regard to religious questions in the public schools has resulted in an almost anti-Christian sentiment therein." [2] At the present time a large percentage of the young generation are without religious anchorage. If this remains a permanent condition the blame will fall upon the Protestant churches. Students,

[2] J. L. McLaughlin, American Bible Society Report 1917, p. 385.

torn away from their old religious moorings, are wholly open to the truth, are indeed seeking it with great eagerness. Here is an opportunity and a responsibility the like of which can perhaps not be paralleled elsewhere in this generation. "Whatever we may have to neglect in our program of redeeming the Philippines," says Dr. M. A. Rader, "it is certain that failure to care for the student class would be the most serious mistake we could make. . . . The public schools are putting forth a multitude of English-speaking youth anxious to be friends with Americans. We meet them in every town. These students love discussion and accept instruction. Some are proud of the fact that they have no religion. All ask eagerly the difference between Romanism and Protestantism."

It is encouraging therefore to find that Protestantism is attracting the educated young people in greater proportion than the uneducated. Seven times as many Protestants are *teachers* proportionately to the total membership as are found in the Roman Catholic Church. One Protestant member in every 74 is a teacher. One Roman Catholic member in every 533 is a teacher.[3]

The well-known fact that the Aglipayan Church is failing to secure the educated classes is indicated by the startling proportion of only one teacher for every 898 members in that church. The Protestant Church has proportionately twelve times as many school teachers in its membership as the Aglipayans.

About one school in twelve is sectarian. Religious schools are not, as a rule, popular; some of them find it almost impossible to get students. They average only 19 pupils for each teacher, whereas the public schools have an average of 44 pupils to each teacher. There are some religious schools, however, which are among the most popular in the Islands. A few of them will be described later.

[3] The above figures may be verified by comparing the Protestant and Catholic membership as given in the 1918 Census, with the following table:

Number of teachers in the Islands	18,134
Roman Catholic Teachers	14,605
Protestant Teachers	1,676
Aglipayan Teachers	1,578
All other Teachers	275

The Roman Catholic priesthood has regarded the rapid spread of public education as a challenge to Catholicism to put forth greater efforts in educational lines. They have competed with the public schools wherever they could secure a sufficient number of students. The stimulating effect of public education upon the Church is most strikingly seen in the fact that

in 1913 there were 325 Catholic schools;
in 1918 there were 1,228 Catholic schools.

Hundreds of others were started but were forced out of existence by the superior competition of government schools.

So far as Protestant missions are concerned, they have been prevailingly favorable to leaving secular education entirely to the government. The majority of missionaries have agreed with the report made at the M. E. Conference in 1903 that [4] "the public schools opened by our government are meeting the need for popular education and doing it so well that it would be a waste of missionary funds and a needless reflection upon the effort of the government for us to enter into secondary school work, as we would most certainly do under different conditions." As a result of this policy, there are in all the Islands but eighty-six Protestant schools of any kind. The Aglipayan Church has depended still more completely upon the work of the public schools, not so much from policy as from a dearth of funds and of teachers; they have but forty-one schools of any description.

Have the Protestant missions adopted a mistaken policy? Or even if it were the correct policy ten years ago is it so no longer? Have conditions changed so much that to-day there is need of secular schools? More missionaries each year believe that the situation now demands a larger educational policy than has yet been adopted. Protestant Filipinos are particularly insistent that there ought to be Protestant high schools and colleges. These schools, they say, will turn out a virile constituency, prepared to give the financial and moral support which the churches need. The remarkable influence of Silliman Institute at Dumaguete, of Jaro at Iloilo, of the

[4] Rader in M. E. Report 1914, p. 75.

Jolo Industrial School at Indinan, and of union schools at Manila make it possible to predict the effect upon the Islands if there were three or four times as many such institutions. The phenomenal growth of secular private schools indicates that there would be little difficulty in securing students if the schools were provided.

The only hindrance at the present time to the development of a Protestant university is the fear of some of the denominational boards that it may become involved, as large institutions always do, in a tremendous and unending demand for financial assistance. The missionaries and Filipinos insist that the Protestant churches of the Philippines will contribute generously toward the support of a union college and ask only for permission to open their doors and allow the crowds to come in.

THE QUESTION OF RELIGION IN THE PUBLIC SCHOOLS

The most remote district in the Philippine Islands, in many respects, is the Cagayan Valley, in Northern Luzon. In Spanish times this valley was under the complete sway of a group of Spaniards who wielded the power of life and death over the inhabitants. The control of the friars is still very strong. In 1922 there came from this district fourteen petitions signed by several thousand persons, asking for the introduction of religion in the public schools. The Roman Catholic bishop of that diocese took a leading part in securing these petitions. Thus Cagayan Valley started a war of words on the subject of the proper relationship of church and state which lasted for many months. The newspapers published both sides of the controversy, some opposing, some favoring, the idea. All the leading secular educators who made any comment opposed it as belonging to past centuries and as unthinkable in our modern era. Bishop Gregorio Aglipay and most of the Protestants took the same position. The Archbishop of the Roman Catholic Church announced that a committee of Roman Catholics had been appointed, which was ready at any time to discuss the question with any committee of any religious sect.

The Evangelical Union of the Philippines took up the challenge, and formed a committee to meet that of the Roman Catholic Church. Many Protestants think it would be advantageous to introduce into the schools the Ten Commandments, the Twenty-third Psalm and other non-controversial selections from the Bible, and to have the children unite in repeating "Our Father which art in Heaven." The Roman Catholic Church on the other hand, is opposed to the use of the Bible without notes or explanations. It is altogether probable that the agitation for religious instruction will reach an *impasse*, and that it will eventually die down. Vice Governor Gilmore, who is at the head of the Department of Education, found the kernel of the situation when he said: "The public schools cannot pretend to teach sectarian religion. I say sectarian religion for I do not know of any other kind. Religion as we know it to-day is sectarian. There is no universal religion which the schools could teach." [5]

[5] From stenographic report of speech in Baguio December 1922.

Chapter XXI

PREPARING CHRISTIAN LEADERS

It has grown clearer each passing year that the great problem which Protestantism must confront is the development of a Filipino ministry capable of taking over the entire control of the churches and of capturing and holding the educated generation. The poorly trained men have done a wonderful piece of work considering their preparation. As Dr. Rader appreciatively says, "Many of them deserve pensions. They have blazed the trails, they have wrought well, and we shall ever owe them a debt of gratitude. It is becoming a problem where to put them. As the charges become more established the demand is for better trained men. We must meet this demand but at the same time may the Lord help us to deal gently with these heroes of the cross who by force of circumstances must soon retire." It is a double problem, what to do with the men who are outgrowing their usefulness in this swiftly metamorphosing nation, and how to prepare men fitted to meet the new conditions. "Let us not dodge the issue," said Dr. Lyons. "We are facing a time in our history when better preaching must be done; better preachers must be found and trained." From three different denominations there come similar convictions:

"The work of the missionary should be more and more that of training future Filipino preachers and leaders."

"We must have a deeper and more abiding yearning in our hearts for laborers in the harvest field."

"The need of an educated ministry as well as a consecrated clergy is imperative. The urgent requests of every missionary on the field emphasize this need. The government schools are sending out each year great numbers of educated young men. Education in these schools has unconsciously led many

young people away from that form of religion that has kept them in ignorance and superstition for three hundred years and has given them no better religion in its place. We have an unparalleled opportunity as well as an immediate responsibility to supplement this educational work by supplying in their lives a progressive and purifying religion. Education and religion must go hand in hand. Experience has taught us that wherever education has gone without practical Christianity, the moral or religious condition of the people has not been elevated. The Filipino is religious. He is open to a better religion and is eager to be taught it. *Advancement will be made in proportion to the number of Filipino preachers that can be given a seminary training* and sent into the field."

If we agree that we must have better trained ministers in large numbers, how shall we attract them? [1]

First by assuring every man that he shall have an adequate income if he deserves it. This may sound like a low motive but it is not so. Perfectly conscientious men are deciding that they can do more good for the Kingdom of God with an adequate salary in teaching or medicine than they can do with starvation wages in the ministry. The more farsighted of them realize that every man ought to marry; (at least in the tropics this is true) and that the neglect of his family is criminal. They see, too, that the more highly educated and efficient men become, the greater will be the drain on their resources, for books, magazines, music, social functions, clothes and a thousand other things. As they become prominent they have an ever increasing number of visitors, and Filipino hospitality demands that one give one's best to all who come. They learn what constitutes balanced diet, proper sanitary provisions, and a beautiful environment; and they will not be satisfied with their contribution to their communities until they have become examples for their parishioners along all of these lines. Whatever any man may think about this matter from a theoretical point of view, the truth is that these considerations are holding back many fine men

[1] See the candid statement of Rev. D. D. Alejandro in "P. I. Sunday School Journal," June 1923, p. 12.

who hear the call of the ministry. Happily self-support promises to give men all the salary they deserve, and when this is generally understood the economic barrier to the career of the ministry will be less formidable.

The second method of recruiting better trained men for the ministry is to carry on an organized campaign of education. This the Student Volunteer Band has started to do, and its activities are constantly increasing. Especially is it trying, through literature and through personal efforts in several leading schools, to aid fine Christian men to see a vision of the limitless possibilities of the ministry. Men have seen in this profession only subserviency to foreigners, like that which so repelled the Filipino Catholic clergy in Spanish times. The Volunteer Band literature is revealing to the young students the fact that foreign missionaries are eager to hand over their powers to competent Filipinos, and that there is the greatest need for men of ability as leaders. Already men with fine potentialities for leadership are responding to this appeal.

The third thing necessary is the provision of schools which shall provide the highest possible grade of theological training. Men of the mettle now needed will not rest satisfied with less preparation for their careers than men receive who prepare for law or medicine or education. They demand that they shall be as well trained as the American missionaries—and if they do not demand this they are not of the best material. The only school which as yet offers training of university standards is Union Theological Seminary in Manila. The faculty is as good as any in the Philippines and the course will be raised to that of the best seminaries in America within a few more years. The Bible training schools in Silliman, Iloilo and Laoag are as yet trying to meet the need only for the less thoroughly prepared pastors.[2]

[2] Mr. E. K. Higdon of the Disciples Mission sent a questionnaire to each mission in 1921 and received replies which he epitomizes thus:

1. None have sufficient ministerial supply; some report only one fourth of what they need.
2. All excepting Congregational Mission report some tendency to leave ministry for other employment.
3. Salaries range from pesos 12 to pesos 70; for full time men, and a few even higher. On the whole higher in the south. The average north of Manila

UNION THEOLOGICAL SEMINARY

Rev. George William Wright opened the Ellinwood Training Schools for the Presbyterians in 1904. Two buildings were constructed for the purpose, one to accommodate men, and the other, women.

In 1907 the Methodist Mission sent several students to the Ellinwood Bible Seminary (as the school for men was called); though a Methodist seminary was opened in Dagupan by Rev. Harry Farmer. The Dagupan Seminary was abandoned in 1908, and Dr. Farmer came to take charge of the Florence Nicholson Seminary, which was erected at Caloocan, a suburb of Manila, that year. For a year the experiment was tried of teaching the first and third years of the Seminary at Caloocan, and the second year at Ellinwood. Having two sections of an institution, five miles apart at opposite ends of the city, with no direct communication, proved impracticable; the Methodist Mission sold its Caloocan property, and sent all of its students to Ellinwood. The United Brethren joined the Union Seminary in 1911, the Disciples in 1913 and the Congregationalists in 1919. The teaching force and running expenses of the institution are provided by the missions on a basis of seven shares, Presbyterians and Methodists each providing two shares, and the United Brethren, Disciples, and Congregationalists each furnishing one share.

The Seminary was well prepared to meet the ever-increasing need for educated ministers. The missionaries from all parts of the Islands sent urgent requests for graduates to come and help them. "We cannot," writes a member of the faculty, "equip men fast enough. They are asking us for educated

is from pesos 12 to pesos 40; in Manila and environs pesos 60 to pesos 140; in the South pesos 30 to pesos 70.

4. Salaries are usually somewhat lower than those of public employees of the government. All report lower salaries than commercial employees.

5. Usually there is aid given to ministerial students while in school, but in all cases this is in the form of scholarships for which the student works by preaching or in other ways.

6. Usually not the best students enter the ministry. A few exceptions. Average rather poor. From lower classes chiefly; a few from middle classes.

7. No absolute standard of training for men entering ministry. Most missions ask graduation from Bible Training courses before ordination.

8. Self-support varies. Some report 75% or higher. None lower than 20% for the average. The general average for all missions will reach 35%.

young preachers who know English that they may be able to enter into the problems of the rising generation. This seminary is destined to be one of the great factors in the evangelization of the Islands."

In spite of the high grade faculty and of this urgent need, the numbers in the Seminary, during the first decade, did not grow. The school was dependent upon the missionaries for raw material and the missionaries were unable to find enough men of the proper quality who were willing to enter the ministry. Even young men who were eager to give their lives to Christian service found their relatives bitterly opposed to it. Nobody could give a very good reason for these objections; they illustrated how a prejudice may persist after the reasons for it are forgotten. Freud might analyze the mental condition of such parents as a "fear-hatred complex." They had feared and hated the friars, and the friars had taught them to believe that Protestant ministers were worse than Roman Catholic priests. Even after the reasons for their prejudice disappeared, the prejudice itself remained. Inadequate remuneration was a factor, but it would not have had so much weight if the ministry had been esteemed as a highly honored profession. Parents had no objections to their sons becoming *concejales, presidentes, policias, notarios publicos, escribientes,* or *constabularios,* even though the salaries for these positions were sometimes lower than those of ministers. There was no future in sight for the Filipino clergy, while in any of the other positions mentioned a promising lad might rise to higher things.

The enrollment in the Seminary was 53 in 1908, and 53 was the average attendance for the following ten years. The highest number of students during that period was 66, this was in the year 1916, when the Disciples entered 10 students. The average number of Methodist students during those first ten years was 31, of Presbyterians 14, of United Brethren 3, and of Disciples 6.

The size of the enrollment reveals only half the dilemma in which the missions found themselves. The need of men with higher scholastic attainments was felt more keenly each year.

The tide of education was rising with wonderful rapidity, and the ministry was not receiving a correspondingly improving education. Each year the Seminary announced a high grade theological course in its catalogue, and its faculty was prepared to teach the course—but the students who came in from the provinces were not prepared to study it. The catalogue announced that the course was for high school graduates—but the men who were sent to the Seminary were largely graduates of the intermediate schools or lower. The first year there were seven high school graduates, but the number decreased until in 1917 there was but one.

The obvious remedy for this condition was for the Seminary to establish a high school and college of its own. It could then receive men of any grade and carry them through to the end of a high-grade seminary course. There had been advocates of the college idea from the beginning. Dr. Marvin I. Rader was particularly earnest in pleading for such an institution, as far back as 1907. The site of the Methodist Seminary at Caloocan had been selected with the development of a college in mind.

In 1908 the Evangelical Union adopted the following resolution:

"Moved that it be the sense of the Evangelical Union that an Evangelical college or school of higher learning be established in the Philippine Islands by the Protestant churches, and that a committee of one from each mission be appointed by the chair for the purpose of looking into the matter and arranging plans for the development and establishment of such an institution, and that the several missions be asked to take action upon the matter at their annual meeting or first deliberative meeting."

In the 1911 minutes of the Evangelical Union appears a very excellent statement and constitution for a union college, drawn up by The Very Rev. Charles E. Brent, D.D., bishop of the Episcopal Church. All the missionaries in Manila were at that time in accord with the statement of Dr. Rader that "we need educated preachers. We shall not be able to get a sufficient supply from the State Universities. Bishop H. W.

Warren says: 'What are the facts? Of 1,821 college graduates in 11 theological schools of six leading denominations, 1,104 are from Christian colleges.' Even more essential is a Christian college here where the tides are against evangelical Christianity." It looked as though the college were a certainty until the arrival of Bishop W. P. Eveland of the Methodist Church in 1912. The new bishop felt strongly that there ought to be no competition of any nature with public institutions, and flatly opposed the college project, with the result that all the plans which had been made for it fell to the ground, for the time being.

Each year the logic of stubborn facts made it more clear that the theory of a seminary without preparatory courses was wrong. In 1919 the trustees gave up the theory and established a high school. The next year they began a junior college. From that time there have been practically four schools in one—the Seminary, the College, the Bible School, and the High School. The instant popularity of the higher courses was a surprise to the most sanguine missionaries. Every pastor in the Islands, whether young or old, cast covetous eyes upon the Bachelor of Divinity degree at the end of the graduate year. The calling of the ministry is becoming popular. More than two hundred students enrolled in union schools in 1923 and more than one hundred of these were candidates for the ministry, double the number five years before. Not only ministerial students from mission churches, but also a considerable number from the independent denominations are attending.[3] The schools receive a limited number of students who are not candidates for the ministry, or who are uncertain about their future, in the hope that some of them will hear the call during their course. Several strong men have made their decisions for the ministry after entering the Seminary—stony is the heart which can resist the tireless campaign waged by the Student Volunteers!

To one who has followed the soldiers of the cross in the Philippines, the list of alumni of Union Seminary is filled with

[3] In 1923 there were two students for the ministry in attendance from the Independent Philippine Church (Aglipay), three from the Evangelical Methodist Church (Zamora) and three from the Iglesia de Dios.

tender associations. There have been more than one hundred of them, and they have been a wonderful company. Four of these heroes have finished their work; the others are scattered over all the provinces, two are in Hawaii and a few others are continuing their studies in the United States. These men are indeed "the backbone of the churches." When one realizes what they are doing for the religion and character of the Philippine Islands, he feels like confessing that, though Union Theological Seminary is small in size, its influence for Christ is at least as great as that of any other school.

Chapter XXII

GIRLS' BIBLE SCHOOLS

Social custom renders it extremely difficult for pastors to reach Filipino women in their homes. Bible women are therefore indispensable. Women in the Philippines, as in other parts of the world are conservative about changing their religious affiliations, but are more faithful to their religious duties after they have made the change, than are men.

To meet the need for Bible women, seven Bible schools have been conducted by the various denominations. The Methodist Mission conducts the Harris Memorial Training School in Manila, and the Lingayen Girls' School in the Province of Pangasinan. The Baptists have their Missionary Training School in Iloilo, the United Brethren conduct the San Fernando Girls' School in the Province of La Union, the Presbyterians have the Ellinwood Girls' School in Manila, and the American Board Mission (Congregational) conducts the Cagayan Girls' Bible School in Misamis Province, Mindanao. The Christian and Missionary Alliance conducts a school for mestiza girls in Zamboanga, Mindanao, and the Episcopal Mission has the "House of the Holy Child" in Manila for mestiza girls, but neither of these institutions makes the training of Bible women its primary objective. Nor does the Episcopal school for Igorot girls, at Sagada.

Harris Memorial is the oldest of the Girls' Bible Schools (1903). In the early days many of the girls who entered could not read or write, and had to be taught from the first grade. The standard has been raised each year, until to-day (there are a few exceptions) only girls who have graduated from the intermediate grades of the public schools are admitted. (This is true of most of the women's Bible schools at the present time.)

Miss M. M. Crabtree, who until her recent death, was an instructor in the school, has written a description of the student life with a vividness and sympathy which would be difficult to surpass. We allow her to usher us for a time into the *Life at Harris Memorial.*

The big gong down in the front hall booms out at five-thirty in the morning. Some Filipino girls have just as much trouble getting their eyes open as American girls do, but breakfast is at six o'clock, so there is not much time for stretching and yawning. After the meal, the house must be cleaned from top to bottom and every one be in chapel when the gong rings again at seven-thirty.

After the singing of one or two hymns, a teacher leads in the responsive reading of a passage in the Bible and tries to give the students a real message for the day. These daily talks help to fortify the girls for the time when they will go forth to teach their people, for they are to be "home missionaries."

Then those classrooms! What tales of hard work on the part of both teacher and pupils they could tell! What wrestlings with the lessons!

Filipino girls, as a rule, love to draw maps, and each takes home with her a set of six large ones, to illustrate the Bible. Often the lettering is so perfect and the coloring with crayola pencils is so evenly done that people can hardly believe they were done by hand. One of the first things the freshmen have to learn is to make a map of Palestine from memory, with all the bodies of water, locating at least six cities correctly in three minutes. The teacher times the class with her watch in her hand. Many pupils become expert enough to finish the map in one minute and a half.

Much note-book work is done, for most of the girls have no libraries in their homes or towns and they must have help when they go away from the school. Both Old and New Testament note-books are illustrated with Sunday school cards or pictures cut from the graded lesson papers. These books, which are running commentaries and Bible dictionaries combined, are very attractive and greatly prized by the students.

The cooking class is interesting. Clad in neat caps and aprons the girls learn both theoretical and practical housekeeping. The aim is to improve Filipino cooking, but the girls love to make American dishes. It is a proud day when a plate of real cookies is taken to the teachers to sample. This is an accomplishment, when one remembers they were baked on a Filipino stove.

The study of physiology and first aid, supplemented by observation and some practice at our hospital, gives them another open door of service when they go out as Bible women. The making and filling of the "emergency bags" is done as class work. These bags with their rolls of bandages, cotton, vaseline, boric powder, etc., have been a blessing to scores of people.

How they love to sing! For years the chorus has been a source of pride to the teachers. Every girl aspires to play the organ in her home church. She knows her music-loving people will be attracted to the services by this when nothing else may move them. From four to six, all the fourteen instruments are going, all over the house; and with every pupil playing a different exercise or tune, it is easy to imagine the result. Most of them are able to play the hymns when they graduate and then their ambition is to have a folding organ for their church.

With so much study and work, wash day is any and every day—just when they can get a little time. They always manage to get fun out of this as well as the rest of their work. Singing and joking make the washing a pleasure, and soon the yard is full of clothes laid on the grass to bleach, while here and there stand the girls patting the thin net *camisas* (waists) to get the thick rice starch out of the meshes and yet have them stiff and filmy.

That the Filipino girls know how to play no one will doubt after she has seen them play indoor baseball, volley ball or basketball. They like "St. Peter," too, which is very much like our "Pump, pump, pull away." It is a pleasure to see them kick off their *chinellas* (toe slippers), and, as fleet as deer, run bases, or with great gusto, bat, catch or pitch the ball.

The training would not be complete without the field work.

Every Bible-woman-to-be must go out at least one afternoon a week to teach a Junior League, and on Sunday most of the girls are teaching in Sunday schools in the city and near-by churches. They also go out to gather up children; so by seven o'clock every one has gone to get "her children" and often she has to wash and dress them before they are fit to come to the church.

At last the three years of training and discipline are over. The class picnic, the graduating exercises in the big church, with the large, enthusiastic audience, the new dresses, the recitations, music and flowers, the last tender little address of the principal to the class, then the diplomas, and they are no more students, but Bible women. The alumnae banquet, with its songs, speeches and "stunts" and a house full of old graduates, married and unmarried, follows the next day—then the partings. With tears the students leave the "dear school" feeling that the happiest and best days of their lives have come to an end.

A little later each has received her *destino,* some far away, some near. Letters begin to come back to the school telling of their work among women and children; of the sick folks they have been able to help; of the revivals; of the five or six Junior Leagues organized in near-by villages, and so on and on. How they beg for pictures and more pictures and yet more pictures, and picture rolls, bandages and medicines—and then it is Christmas and Easter music and recitations they need.

All through vacation the letters come. When school opens again the letters take on a different tone. The girls are homesick. They are thinking of the gathering of the students. They write: "I am thinking of you and our dear school. How my heart wants the chapel with the nice thoughts-that-stick you always give us which helped us in our Christian lives. I read and pray at the time when I know you are in the chapel; and when the noon time comes I remember the prayer time and wherever I am I, too, pray for you all in the school and for the dear friends across the sea who make our blessed school possible. Please help us here by your prayers."

And so the long procession of students of the Harris Memo-

rial School moves on. They enter as mere girls. Through study and discipline, they are able to go forth as trained women to bless and unlift their people.

M. M. Crabtree.

Miss Stixrud found a number of middle-aged women in Lingayen who desired a Bible class. She therefore (1908) opened classes for these women in the forenoons; and in the afternoons she took the women with her to the *barrios* and set them to teaching and preaching. Out of this beginning developed the *Lingayen Bible Training School.* Middle-aged women who have never been students do not see the necessity of being present at the beginning of the term. On the first day of the second year there was but one student present. They kept coming until in a couple of weeks there were seventeen. To-day there are more candidates than can be received. Four languages are used in teaching—English, Ilocano, Pangasinan, and Tagalog—for Lingayen is a center for three native dialects.

One who has learned to read in his childhood cannot imagine the labor involved in Bible study for those who must learn to read by using the Bible as a primer. This was what many of the Lingayen women had to do. Fortunately the Filipino dialects are spelled exactly as they are pronounced. It is possible to read as soon as one has mastered the alphabet—though it is a slow process to read words one has never before seen. Reading, for a large percentage of the older people of the Philippines, is a matter of spelling out every word. But when a chapter is mastered it becomes a pearl of great price, frequently memorized from beginning to end. "I can say without exaggeration," writes Miss Stixrud, "that though the graduates do not know much about other books, they know more about the Bible than the average American girl does." And they know how to be useful. "We need a hundred of these women in our district," wrote Dr. Lyons, "and five hundred can easily be used in the Mission. In two hundred of our congregations there isn't a woman who can teach a Sunday school lesson well. During a seven days' journey which I made

in Western Pangasinan, the only woman who would volunteer to take a Sunday school class was a woman who had spent *thirty days* in the Lingayen School. For immediate and far-reaching results the institution is a most promising field of effort."

The Baptist Missionary Training School was opened in Iloilo in 1908 by Miss Anna V. Johnson. By 1911 it had an enrollment of sixty girls and a graduating class of twenty. Like other schools it has preferred to raise its standards rather than increase the size of its student body. At the present time only seventh grade girls are admitted and soon high school graduation will be the entrance requirement. Two courses are offered, one in Bible Training and the other in Kindergarten. The courses are each three years in length. Nine months of the year are employed in study and three months are devoted to practical work in churches throughout the Baptist field. "In a great many places these little women from our Training School have started the Lord's work where men would not be permitted to go. They start on their journey with a big supply of Christian literature, Bibles, books, tracts, etc. They go out two by two into the different cities, towns, and villages, even into the mountains. They visit the houses, showing mothers how to care for the home. They watch at the death beds and at all times tell the wonderful story of salvation through Jesus Christ. They conduct kindergartens, and day schools, . . . hold services in the chapels and market places, even doing the preaching—and fine preachers they make."

The kindergarten is directed by Miss Hazel Malliet, a specialist in this line. Children are given free kindergarten work at three places in Iloilo, in order to afford the kindergarten students plenty of practical experience. Children throng these classes, affording points of contact and opportunities for the best type of religious education.

The cost for each girl in this Training School is ₱12 per month. The girls are paid during their three months of field service, by the churches with which they work. The Mission pays their expenses during the nine months of class work.

This is a loan, for the girl is expected to pay back to the school the entire cost of her schooling within two years after graduation, out of the salary which she receives from her church.

The San Fernando Bible Training School began (1910) in a little bamboo house. This was soon outgrown, and to-day the school is housed in a beautiful concrete building on a lovely hill overlooking the city and the distant sea. The first class of six girls were graduated and were consecrated as deaconesses in 1913. During the succeeding ten years about thirty other women received their diplomas.

The course is four years in length. A very thorough training in the Bible (particular stress being laid on the life of Christ and of Paul), and a general knowledge of theology, church history, Sunday school methods, and music, afford a good foundation for effective Christian service. In addition to this religious instruction students pursue the studies given in the fifth, sixth, and seventh grades of the public schools, and are given government recognition upon completion of this work.

Each student pays ten *gentas* of rice per month. She also agrees to give as many years of service in the capacity of deaconess as she spends in study. A few girls receive full scholarships in return for the care which they take of the dormitories. In 1922 forty girls were enrolled.

The unanimous request of churches, says Mr. Widdoes, is: "Send us a deaconness whether you can send us a preacher or not. These lovely Christian women can visit the homes, help the children, organize women's societies, and do many things better than preachers—and they are not half as expensive!"

Ellinwood Bible School for Girls was opened in 1906 by Miss Clyde Bartholomew, on the same block as the Ellinwood Bible School for Boys. In 1914 it moved one block away to a fine concrete building. Perhaps the first advantage which will rise in the mind of many a Filipino pastor and his wife, is the nearness of these two schools. The girls regularly attend the Ellinwood Church services, and form friendships under the most wholesome circumstances with the splendid young men who attend Union Seminary. Not a few girls who had

planned to do Bible work have found their dreams doubly realized as wives of young ministers. One missionary is said to have remarked to the boys in the Seminary, "Boys, select your wives among these girls; they are for you." The boys have needed no admonition. The persistency of unsuccessful suitors has made chaperoning one of the fine arts of the school. A substantial iron fence with bayonet-like points at the top, has recently been built around the premises.

"The Filipinos' love of music makes it so important a factor in the evangelization of the Islands that from the beginning special attention has been given to preparing sacred music, teaching girls to sing and play, and, where they have talent, preparing them to teach others." Three especially trained Americans and one highly trained Filipina musician make Ellinwood almost a conservatory. In 1922 the Ellinwood chorus, composed of thirty girls and ten boys, sang the "Bethlehem Cantata" in a number of places with great effectiveness. The next year, the chorus gave a magnificent rendering of Filipino folk songs at the Opera House.

The city of Manila affords a wonderful laboratory for these girls. Every Sunday they go out in companies to many points throughout the city and hold Sunday school and church services in homes, chapels, or the open air. Thus the girls pass on what they are learning to about 1300 children and adults each Sunday. They also aid in the singing at open-air evangelistic services which are held each Friday evening by the young men of the Seminary.

The deepest impression one gains from observing the ladies of Ellinwood is that they are sweet, earnest Christians and unusually cultured women.

Cagayan, Misamis, is one of the most musical cities in the Philippines, and that is saying much, for the Filipinos surpass any other people of the Far East in their love of music. There are several homes in Cagayan which did not cost as much as the pianos which they contain. Miss Anna Isabel Fox tried to start a Bible school in that musical city, without a piano. The school simply would not go, for girls would not come. Miss Fox sent an urgent call to American churches for

a piano, and Broadway Tabernacle in New York responded by sending a beautiful instrument, said to have the best tone in Cagayan. As soon as the piano arrived the number of girls who applied for accommodations in the dormitory jumped from eight to thirty-six! The next year there were so many applicants that the Mission had to hire a second building and to send for more missionaries to come to the aid of the overworked principal. It does seem true in the Philippines that the only way to give young people what you want them to have is first to give them what they want you to give.

Mrs. D. O. Lund has accomplished the impossible in Zamboanga. With an extremely meager salary from her mission board in America and with no allowance for running expenses, she has gradually built up a school of seventy mestiza girls, carrying them through all grades including the high school. The money for this work has been made very largely by the girls themselves. Mrs. Lund has taught them how to do fine Philippine embroidery work, and this work has been sold to help pay the expenses of the home-school. The fathers of the girls have also contributed very liberally toward the expenses of their daughters. By dint of careful economy, prayer, hard work, and fearless asking, Mrs. Lund has been able to construct a creditable school building and to train scores of beautiful girls in the Christian life. There are no more attractive women in the world than many of these girls of American-Filipina parentage. A large percentage of the unmarried men in the province, Americans as well as Filipinos, become ardent suitors of these fair ladies on every possible occasion. And so Mrs. Lund carries about in her heart the constant disappointment of finding that girls she meant for Bible women have decided that they would have a home of their own. After all it may prove true that those lovely Christian mothers are doing more for the Philippines in bringing their children up in the love of Christ than an equal number of Bible women could have done.

Chapter XXIII

BOYS' AND MIXED SCHOOLS

SILLIMAN INSTITUTE

In the town of Dumaguete in the province of Oriental Negros is located one of the five greatest Protestant mission colleges in the world. Silliman came into existence in 1900, when Rev. Leon C. Hills occupied Dumaguete. It was named after the original donor, Dr. H. B. Silliman, who gave $20,000 for the establishment of an Industrial School. Rev. Hills was compelled to return to the States because of the ill health of his family, and Dr. and Mrs. D. S. Hibbard were transferred from Iloilo to Dumaguete in 1901 to take over the work. It is to the genius of Dr. Hibbard and his gifted wife that one must give chief credit for the wonderfully rapid growth of Silliman. Mrs. Hibbard has from the beginning made it a practice to know the name, location, and employment of every young man, graduate or undergraduate, who has ever been in Silliman. Indeed she knows by name quite as many people as the memory teacher who is so widely advertised in American newspapers.

THE SILLIMAN SONG

I

Where the white sands and the coral,
Kiss the dark blue southern seas,
And the palm trees tall and stately,
Wave their branches in the breeze,
Stands a college we all honor
In our hearts without a peer
Silliman our Alma Mater,
Ever lovely, ever dear.

CHORUS

Loyal sons are we of Silliman
Here's a cheer boys three times three
Silliman our Alma Mater,
Silliman beside the sea.

II

Happy years of school and college,
Gliding swiftly as a dream;
When the things of life and beauty
Are more nearly what they seem;
Winning vict'ries in the classroom,
On the court, the track, the field,
Still we work for dear old Silliman
Her honor bright to shield.

III

When we leave the halls of Silliman,
Roam the world o'er near and far,
Still the faith and truth she gave us
Will remain our guiding star;
Or in high place or in lowly,
Fortune sends us joy or pain,
To the love for dear old Silliman
Loyal will we e'er remain.

Those who cannot pay are received at Silliman as working students, but since this work does not bring large financial returns to the school, it has not been possible to receive more than about ten per cent of the student body as work students. As many as 300 students who have applied for positions have been rejected in a single year. Self-supporting students like to be where their wealthy countrymen are studying.[1]

In 1905 there arrived a man who must be given a very large share of credit for the material development of the institution —Mr. Charles A. Glunz. Mr. Glunz has already been mentioned as one of the first three Y.M.C.A. secretaries to enter

[1] The type of work which is given working students may be seen from the following list:

5 have office duties	3 are sweepers
12 are instructors	1 is in charge of sales cabinet
6 are in printing office	1 is the Silliman tailor
19 work in dining rooms	49 work in shop.
6 are night watchers	

the city of Manila with the American troops. He was therefore the pioneer missionary of the Philippines. His unusual ability to turn everything to advantage, his mechanical genius, and his power to inspire other men to work, proved invaluable when just such a man was needed at Silliman.

The example of the missionaries, who had never been afraid to take their coats off and do all kinds of work, was more important than words could have been. A printing office, a college farm, shops, and a sawmill were established within a year after Mr. Glunz arrived. "A former school teacher in Cebu has pumped water, hauled sand, split bamboo, cut grass and acted as a carpenter. One boy said that if such work had been suggested to them at first, they would have left in a body."

A couple of years later Mr. Glunz wrote, "Given a pile of logs and sundry lots of nails, galvanized iron and paint, the students will make their own workshop, durably constructed, neatly finished, and with glazed sashes and moulded doors. This year we completed our machine shop and printing press and moved in. Nine tenths of the work was done by students. They made ten benches for the Provincial Court room, one hundred desks for the Provincial High School, fourteen for the Municipal Boys School, four desks for the Provincial Treasurer's Office, two sets of pigeon holes for the Dumaguete Post Office, several hundred rings for a merry-go-round, several show cases for business men."

Few institutions in the Philippines equal Silliman in the beauty of her buildings, and none surpass her in natural beauty. Her campus is one of the charming spots of the Philippines. The indigo blue sea breaking on the eastern shore and the towering green mountains on the west twine about one's heart. The climate, free from malaria, below the typhoon belt, and cooled by frequent rains which fall the whole year round, is as fine for school purposes as any spot on the lowlands that could have been found.

The faculty consists of twenty-five Americans and nine Filipinos, in addition to which there are twenty-five other Filipino student-teachers. One's first and last impression of the faculty is that they are enjoying their work immensely, but that they

are overworked. "One of the missionaries who is no busier than the rest conducts eight recitations daily, superintends the Silliman printing press, involving the proof reading of a million and a half pages annually, takes his turn at conducting Sunday and chapel services, and serves as a Superintendent of the Sunday school. His work commences at 7.45 in the morning and ends when it is necessary to go to bed at night—and *that* within ten degrees of the equator. And *he likes his job.*"

Students may enter as far down as the third grade primary and may pursue their studies through a four year college course. All of these grades conform to the studies required for government recognition, and differ from corresponding grades in the public schools and the University of the Philippines, only in having Bible courses.

Silliman is the only college in the Philippines which has the Bible in the curriculum from the third grade through to the end of a college course. The studies are carefully graded, so that if a young man continues through to the end he will have such a knowledge of the contents of the Bible as few college students in America are now receiving. It is therefore natural that wherever Silliman students go they become leaders in church and Sunday school.

It would be superfluous to say that, as a mission school, Silliman has made the religious experience of its pupils its first concern. "Silliman Institute," says the catalogue, "seeks in every way to inculcate Christian principles, and to develop the highest type of manhood and womanhood, and emphasizes spiritual as well as physical and mental development. Accordingly Silliman employs only Christian teachers." Thousands of men have gone out with a glowing passion for Christ which worked miracles in their communities. Other thousands who have not come out definitely as Protestants have had a broader and wholesomer view of religion, and have been campaigners for social righteousness. Once having gotten the magnificent school spirit of Silliman, men are different. A sheepskin from Silliman is a recommendation for character as well as for mental discipline.

The faculty have prayed ceaselessly for the deepening of

the religious life of the institution and have tried various methods in different years to bring about the greatest possible number of decisions. In 1906 it was reported that, out of one hundred and fifty students, forty were "interested in the advance of the work of Christ in the Islands," and thirteen were looking forward to the ministry. In 1918 more than two hundred boys "hit the trail" during an evangelistic campaign of two weeks. The personal work on the part of teachers and students was remarkable.

The faculty, in common with all other missionaries, have felt that the key to the evangelization of the Philippines is an educated Filipino ministry, and have brought all legitimate pressure upon promising students to select Christian Service as their life work. In 1921, the "Silliman Bible School" was established in conjunction with the Congregationalists, offering a course to first and second year college men in preparation for "immediate work in the Visayas." The regular course corresponds roughly to the Bible Training School course given at Union Schools, Manila. A special briefer course in the Visayan language has proven very attractive. A preparatory theological course of two years is open to high school graduates, and prepares men to enter Union Seminary in Manila.

Practically every province is represented in the enrollment of Silliman. "They come from every walk of life, rich and poor. Filipino, Spaniard, Mestizo, Chinese, and Siamese throw Castilian training and tradition and Oriental custom to the wind and live as one big family. Here Catalino, the son of Casillo, the mountain bandit, who defied the authorities so many years, sits at the same table with the son of the ex-Governor of the province, and Jose, son of one of the wealthiest and most influential *hacienderos* of Negros, comes to study hour and sits with Claudio, a former servant of the family. Here the proud Tagalog sits in class with his peaceable Visayan brother and his war-loving, fanatical neighbor, the Moro, or his more distant neighbor from the new republic of China, or Siam.

"Esteban and Miguel, sons of Don Emilio Aguinaldo, the famous insurrecto leader, the man who made General Funston

famous, and Thip, the son of a major surgeon in the Siamese Army, are among the students."

In 1916 the congestion in the school had become so great in spite of the purpose to keep down the enrollment that the trustees determined to raise money in the Islands to make possible a larger and better equipment. In the campaign ₱100,000 were raised among the parents of former pupils and among other friends of Silliman. There were more than eight hundred subscribers.

JARO INDUSTRIAL SCHOOL

Four miles from Iloilo stands one of the most interesting schools in the Philippines; interesting, because it has gone out of the beaten track and ventured upon experiments of the greatest significance. "The aim of the institution," say its founders, "has been to provide an opportunity for poor Filipino boys to receive an education by working their way through school. A first-hand knowledge of work and of the Bible are the points emphasized."

Rev. W. C. Valentine began the Jaro Industrial School in 1905. Within a few weeks seventy-five boys, attracted by his magnetic enthusiasm, had enrolled and were hard at work. The missionary's yard was turned into gardens. Soon a farm of sixty acres was purchased on the outskirts of the village. A couple of old buildings, which had once been used for storehouses, but which had been nearly destroyed by the insurrection, were turned into carpenter shops. Then, as need demanded them, one by one, shoemaking, tinsmithing, tailoring, and other trades were introduced. A course in the Swedish system of sloyd was taught by Miss Helen Lund, who had learned the system in Sweden.

For some years all the following courses were pursued in addition to the regular courses given by the public schools:

1. *Trades*: Farming, building, house-painting, cabinet-making, electric wiring, telegraphy, surveying, typewriting, stenography and bookkeeping, teaching.

2. *Culture courses*: Astronomy, music (violin, cello, organ,

and singing), drawing, painting, history of architecture, history of music, public speaking, literary societies.

3. *Bible.*

One gathers the impression of a fine combination of idealism and practical common sense in the planning of this school. For years the study of English was pursued in the first year high school with the New York *Times,* furnished free by an interested American. The buildings are with one exception the products of student labor. An irrigation system (said to have been the first of its kind in the Islands), consisting of concrete ditches and of a six horse power kerosine engine located beside the river, was the answer of these industrious students to an unusually dry season. Scholarships help boys to finish payment for that part of their education which they could not actually work out themselves, but these scholarships were only ten dollars per year, and even this was to be returned in later years. The greater part of a boy's way was earned from beginning to end. As there was but one school session per day, a boy could do industrial work six half days every week. Wages were alike for all who were earning their way.

A bank was conducted, each boy holding a bank book and check book, those taking the business course being required to keep the books. On Saturday the payrolls were sent to the bank, board was deducted, and the balance deposited to the credit of each boy. He could not get his money save by writing a check in the proper form. The pupils used checks freely for all kinds of transactions among themselves and with the school. This resulted in the saving of considerable sums on the part of several boys, and, wrote the Principal, "creates a business atmosphere that is very wholesome." The bank paid 4 per cent to its depositors, and charged 6 per cent to high school students who wished to borrow in order to purchase books, etc. The checks were not good outside the school.

The school paper, called the *Echo,* was for years published by the students with the aid of the faculty. A school store selling candy, cookies, oil, soap, postcards, fruit, etc., afforded opportunity for two boys to earn their way. It proved a very paying proposition. The industrial department found a need

for extension schools in nearby *barrios* and met this need for several years by the establishment of seven village schools. In each case the village furnished the building, boarded the teacher, and sometimes paid a part of his salary.

In brief the boys were taught to *work,* "anything that came to hand from driving a plane to cleaning a stable or digging a ditch; and there was no discrimination of persons. . . . General educational work was not emphasized because the directors wished first of all to direct the thought and trend of school sentiment along the line of dignity of labor and of just pride and pleasure in genuine hard work. The results have surprised us; the boys had been held daily to their task and we never saw boys work harder."

The Jaro Industrial School Republic is the most remarkable single institution in this interesting school. There is a congress to which each class sends three representatives and two senators. There is an executive department consisting of the President, Vice-President and a cabinet of six whose functions the reader may guess from their titles: Secretary of State, Secretary of Sanitary Commission, Secretary of National Parks, Secretary of Agriculture, Chief of National Guards, and Postmaster-General. There is also a Supreme Court appointed by the President to decide important cases. Then there are seven state governments, one for each class, each having a governor, third members, prosecuting attorney, defending attorney appointed by the state, and treasurer. The Congress of the Republic has passed a bill voting that every pupil who enters the school shall pay a personal tax of seventy-five centavos a year. This, with fines, is the source of income from which expenses of the government are paid.

Since 1916 the policy of the school has been changing. Experience has seemed to indicate that a purely industrial school does not achieve mission purposes under the peculiar conditions obtaining in the Philippines, so well as a school of the Silliman type. Boys no longer work with the idea of learning trades; but those who cannot pay are afforded an opportunity to earn their own way. The industrial requirements are to-day almost like those of the public schools. The tradition of hard work

has not been lost, however, for Jaro is alive with working students. Indeed with the exception of twelve teachers there is not to-day "a single employee on the whole sixty-five acre farm, campus, school, and institution, besides the student labor."

The reason for the change in policy of Jaro is not far to seek. The years have made it clear that there is one crucial point which will determine the success or failure of Evangelical Christianity in the Philippines. H. F. Stuart, the present Principal, puts it:

"We desired to reach the better classes, or rather richer classes, in order to train up leaders among them for the spread of the gospel . . . to-day the mission sees a trained native leadership as the rock on which we will land and advance or will be dashed to pieces. This need, the school, as the only institution we have for this work, is rapidly organizing to meet."

Consequently there have been added a full high school "General Course," a normal training course, and a four year high school Bible training course (which was begun in 1922). A junior college was opened in 1923, and the name of the entire institution was changed to "Central Philippine College." In the place of an industrial school there is rapidly developing a second Silliman Institute, without the loss of the most valuable of the old characteristics.

The emphasis upon religion is marked. "Personal work, a great desire for souls, and the strong evangelistic atmosphere of the whole school program" are notable. The students maintain eleven Sunday schools in the neighboring *barrios*.

The proof of any institution is its fruitage, and Jaro has reason to feel proud of the usefulness and character of her alumni. The following letter from Victoriano Diamonon, a student teacher in Jaro, speaks volumes in a way that reaches the heart of any man of imagination:

"Dear boys of America:

"I want to tell you about our Jaro Industrial School. It is now three years old (1908). We study ordinary subjects

every day and especially Bible, as the purpose of building this school was to teach Bible. Everybody is free, as we have our self-government. All the officers are voted by us. I was the second President of the Republic. This February we had 251 boys. All these boys had to work every day, for we don't want any snobs in our school. Many of them don't know how to work and we ought to teach them, for we know that the Filipinos cannot get independence if they don't know how to work. We have all kinds of work, such as planting sugar cane and rice, carpentering, tinning, shoe-making, hat making, etc. These must be done by them else they cannot eat.

"But the importance is that all the boys know the truth of Jesus Christ and truth shall make them saved.

"We like to play baseball, and everybody in the school, the smallest boys even, play baseball every day except Sunday. There are about fifty boys studying telegraphy and several boys can send and receive messages. So dear boys, please help us to pray to God that he may soften the hearts of these boys, as we pray for it every day; for I am a boy, sixteen years of age, and want to help my country.

"Victoriano Diamonon."

One need feel no surprise to learn that this young man wrote on "The Development of Self-Government in the Philippines" for his doctor's thesis, at the University of Iowa, and that he now occupies a position of trust in the Department of Justice at Manila, and is dean of the college of Philosophy and Literature in the University of Manila.

The esteem in which the Central Philippine College is held is shown by the fact that in 1923 it announced the gift of ₱10,000 made by the Lopez family of Iloilo to be used for the construction of a dining and social hall to be known as Lopez Memorial Building. This is perhaps the largest single gift ever made by a Filipino for Protestant buildings.

THE ASSOCIATION INSTITUTE

The Young Men's Christian Association opened a class in stenography in 1915. Soon a commercial course was added.

In 1918 a full four year high school was developed. By 1921 there were 712 students in attendance of whom 397 were in the day department and 415 were in the night department. Large numbers of applicants have been refused each year. One of the reasons for the popularity of the school is that English is taught by American teachers only. Another attraction is the finely equipped gymnasium and the high grade athletic instruction. Religious instruction is provided in a thorough course in what is called "Christian Ethics," though it is in reality quite as much Christian doctrine as ethics. An "Inner Circle," consisting of those who have volunteered to do personal work, is a vital factor in bringing many students to make a decision for Christ. Seventy-five such decisions were made in 1921.

The social life of the Association Institute is especially attractive. Studies are interspersed by an endless variety of entertainments, receptions, dinners, excursions, literary societies, class organizations, ladies' circles—until work, joy, health, and reverence mingle as they should in a true Association school.

In 1923 a second branch of the Association Institute opened in the district of Manila known as Binondo, a densely populated section, with a large percentage of Chinese.

JOLO AGRICULTURAL SCHOOL

The Jolo Agricultural School, the only Christian sectarian school which has been established among the Moros, was established as a demonstration of the spirit of Christ expressed in service; its founders believed that the Moros needed to see a practical demonstration of the true character of religion before they would be inclined to listen with favor to Christian doctrines. The subject of religion has thus far been avoided.

Bishop Charles E. Brent interested some philanthropic women of America in the Moro challenge, with the result that Mrs. Lorillard Spencer and two other ladies spent a year in the Philippines. The school was founded with money furnished by these women.

It is located in the open country six miles from Jolo and

about the same distance from Manubong on the island of Jolo. Nearby is the country home of the Sultan of Sulu. The place is known as Camp Indanan and is perhaps the most infamous spot in the entire archipelago—or rather *was* so, for things are now changing like magic. The land on which the school is built was purchased from the Sultan by the holding corporation. At the formal opening which took place in 1916, all of the chief Moros of the island of Jolo were present in full dress. The first students were a wild and unruly rabble; they were armed with concealed knives and were in constant fear of one another. Little by little they became reconciled to the company of their schoolmates but not one of them to this day dare close his eyes without being assured that the doors are firmly locked; nor will he venture forth in the darkness even for a moment. The teachers make a nightly forage in the clothing of every student for concealed weapons and are usually rewarded before the search is finished by the discovery of some wicked little instrument of warfare.

The original plan was to have thirty boys in the school, but there have always been more. Many applicants are turned away each year. The first year a considerable number of boys departed in a state of outraged dignity when they learned that they were to do the work themselves instead of commanding servants to do it, but those who survived the first shock overcame their reluctance to work when they saw their teachers working harder than any one else. The spirit of self-help has become such a pervading idea that a boy who does not work to-day feels ashamed of his laziness. The Jolo lads have been transformed from listless, emaciated, underfed wrecks, into stout robust boys; they may be told almost infallibly from the other children of the island, both by their weight and by the keen interest which they evince in athletics, farm work, and study. The Jolo Agricultural School has an unusually excellent equipment and its educational methods are of the very latest. Modern tools are provided for farm, for carpentry, and for basketry; so that every Moro graduate from this school is fired with an ambition to employ the latest inventions in his own workshop and agricultural work. Seeds of many varieties

are raised for distribution among the Moros of the Island and the public are frequently invited to special functions like tree plantings, and are given free demonstrations of the value of the new agricultural ideas.

An exact tabulation of the amount and cost of food eaten by each boy, the cost of his clothing, his earnings, and his general progress, is kept by the teacher and by the student as well; and these are explained to the Moro parents. Illustrations of cleanliness and sanitation are furnished in every possible way, not only to the students, but also to all of the inhabitants of the island. Few schools in the Philippines have such far-reaching influence, not only among the pupils but among the neighboring peoples for miles around. In reality, all of the people of Jolo are going to school at Indanan.

OTHER SCHOOLS

The Industrial Schools for Igorot boys and girls at Baguio and at Sagada, established by the Episcopal Mission, are remarkable for the fact that they are practically self-supporting. The Igorot children are accustomed to hard work, and, unlike the low-land Filipinos, prefer hand labor to the abstract knowledge which is contained in books. They are very open to Christian instruction, being dissatisfied with the animism of their parents. In order to avoid confusion between Roman Catholicism and Protestantism it has been the policy of Rev. J. A. Staunton of Sagada to follow a very high church form of worship, even including the adoration of the image of the Virgin Mary.

Rev. H. E. Studley, priest-in-charge of the Episcopal St. Stephen's Church in the Binondo district of Manila, has conducted a school for Chinese since the year 1902. Rev. Studley is at home in eight languages, and is able to speak Chinese "better than the Chinese themselves." He and his associates conduct classes by the bilingual method, first making statements in Chinese and then in English.

The Baptist Mission has invaded the field of general educa-

tion more extensively than any other mission. It conducts eleven primary and seven secondary schools in Iloilo Province, ten primary and seven secondary schools in Occidental Negros, and four primary schools and one secondary school in Capiz. In 1921 the total enrollment in the three provinces was 2,376. The most famous and oldest of these schools, called *The Home School,* was organized in 1905 by Miss Margaret Suman. In the beginning Miss Suman received only orphans, among them several mestizas. Little boys are received as well as girls, but the boys are carried only to the fourth grade. The girls may continue their studies through the intermediate grades. The school has become so popular that many parents have requested that their children be received as pay students. These pay students work just as well as the orphans.

The beautiful spirit of helpfulness which the children learn is illustrated by a touching little incident. Two orphan children were brought to the Home School, but poor financial conditions compelled Miss Suman to refuse them. The children of the school begged that these little orphans be admitted. Miss Suman declared that it was impossible. Then they asked how much the weekly laundry of the school cost. It was enough to keep two more children. The school children insisted that they wanted to do that laundry work in order to make it possible for the two new children to remain. Finally Miss Suman consented, and the laundry of the school has been done by the children ever since. The children also do the scrubbing, sweeping, cleaning, and cutting grass. Each child works one month of the year in some one department. The entire school organization moves with such clock-like precision and yet with such universal good-will that it is the object of praise from all who have visited it.

The *Philippine Seventh Day Adventist Academy* was founded in 1917 by Mr. I. A. Steinel and Mr. O. F. Sevrens. In 1921 its enrollment was 237. It is taking boys and girls in whatever grade it may find them, and carrying them through academic and normal courses so that they may become Christian workers. Little children of the community are taught in

the model school for normal students. Religion as found in the Bible, nature, or missions is taught in each of the grades. "Minor attention is given to belt-making, hat-weaving, chicken raising, gardening, printing, and the making of door mats."

Chapter XXIV

THE SUNDAY SCHOOL

Perhaps half of the churches of the Philippines began as Sunday school classes. Young men and women, sometimes by request, more often of their own initiative, have started Sunday school classes in their own homes and then have called in pastors or missionaries from neighboring towns to consummate the organization of churches. Students from mission schools upon returning to their home towns at the close of the school term have been active in breaking the ice and building the foundation for future churches. Silliman students in particular have to their credit new Sunday schools too numerous to mention. A missionary reports that in West Pangasinan, out of 250 boys in the high school there were one hundred enrolled in Bible class. . . . Pastors report that through the influence of these returning students, they have been able to open work in what were formerly impregnable towns." The work of these unwept, unhonored, and unsung pioneers is far finer and vaster than can ever be appreciated. One wishes to pay tribute to them in this general way. Often they were despised and persecuted by the people among whom they worked, and the only reward which ever came to them was the assurance that God understands.

In February 1911 Dr. Frank L. Brown visited the Philippines in the interests of the World's Sunday School Association and organized the *Philippine Islands Sunday School Union,* in Manila. All Protestant Sunday schools where evangelical instruction is imparted are *ipso facto* members of this Union, and the same is true of missionaries and ministers. Each Sunday school of fifty members or over is entitled to one delegate, who, together with pastors, missionaries, Sunday school superintendents, and honorary and sustaining members,

make up the *General Council.* This General Council appoints an *Executive Committee,* which is the real power behind the throne. The throne itself is now occupied by the General Secretary, Rev. A. L. Ryan, who arrived in the Philippines in 1914 to take up the Sunday school work of the Methodist Church. He soon proved himself so expert and effective that the World's Sunday School Association appointed him to cover the entire archipelago; he has enormously stimulated the Sunday school work of the Islands ever since.

In 1915 Secretary Ryan opened in Union Theological Seminary a department of Religious Education. An extension of this department has since been created to meet the rising demand for home study on the part of pastors and Sunday school workers. The course, very appropriately called "Training for Christian Leadership," covers a period of three years. Wherever possible, missionaries or pastors organize classes, and where this is not practicable, correspondence courses are conducted directly by the Union Seminary faculty. Each month the *Philippine Islands Sunday School Journal* publishes the names of all who pass examinations and receive credits. When at last graduation day comes it is as elaborate as a university Commencement, and is heralded as far as the religious press can reach. Secretary Ryan is a practical psychologist.

The *Philippine Islands Sunday School Journal,* mentioned in the last paragraph, is a monthly magazine which was first issued in January, 1923. Its publication was made possible by a subsidy of ₱250 per month given by Honorable Teodoro R. Yangco, Ex-Resident Commissioner at Washington, "noted philanthropist, and grand old man of the Philippines."

For the greater part of their English literature, the Sunday schools are dependent upon America. The lessons studied in the Philippines are just one year behind those studied in the United States, so that the same lesson material may be used first in the one country and then in the other. This has saved the Philippine Sunday schools thousands of dollars each year. It has however delayed the coming of graded lessons to take the place of the uniform lessons, since the change would mean

that the Philippine Sunday schools would have to purchase their own lesson material. Lessons are translated by special committees into Tagalog, Cebuano, Panayan, Pangasinan, Pampanga, Ilocano, and Bicol, and are then published by religious dialect journals.

Rev. S. W. Stagg began the preparation of very modern graded Sunday school lessons adapted to the needs of the Filipino children, and tried the lessons out in fifty Sunday schools to determine the reaction of those who taught and of those who studied the lessons.

Sunday School Conventions and Institutes are in progress in various parts of the Islands during the entire year. Indeed no convention of any sort is held without its Sunday School Day.

In February 1919 a great Sunday School Rally was held in Manila during which a procession or parade attracted the attention of the whole city. Five thousand Sunday school people knelt together in the Manila ball-park, and there "consecrated themselves anew to the great task of carrying the open Bible to those who sit in darkness. . . . It was a revelation of the growing impact of virile Protestant Christianity in the Philippines." In 1920 a beautiful Sunday School Pageant was given before two thousand people in the Grand Opera House upon the occasion of the visit of seventy-five delegates to the World's Sunday School Convention in Tokio, Japan. At the Fifth National Convention in 1922 there were six hundred registered voting delegates coming from thirty different provinces from Aparri to Jolo. Nearly three thousand persons participated in the Sunday school procession through the streets of Manila, floating the banners of eighty-four different Sunday schools.

Another notable occasion in 1922 was the visit of Mr. W. C. Pearce, Associate General Secretary of the World's Sunday School Association. A tremendous mass meeting in the Grand Opera House and an overflow meeting in the Knox Memorial Church, easily 7,000 people in all, greeted Mr. Pearce with such enthusiasm as he will long remember. The eight days of Mr.

Pearce's stay in Manila were packed full of helpful suggestion and inspiration for the Sunday school workers in the city.

In many places the common Roman Catholic custom of having processions on the leading fiesta days has been adopted by the Protestants. In Vigan, for instance, one reads that on Sunday the members of the Sunday schools and churches "marched through the streets singing the *Glory Song,* and, *I'm Here in Service of the King.*" So common have these processions become that in many places the Protestants are having them as often as the Catholics and one must look for veils, black robes, and images of saints, before he can be sure what kind of procession is approaching.

There have sprung up independently in various parts of the Philippines what are known as *Barrio Extension Sunday Schools.* Young people from a central church go out by twos and gather young and old into these classes, which in a few years often develop into permanent churches. It makes little difference where such classes are held, since the weather is always warm. A tree, a home, a *bodega,* or a school building are equally acceptable for the beginning. The idea has proven exactly the thing the young people needed as an outlet for their passion for service. In Cagayan, Misamis, there were sixteen of these *barrio* Sunday schools the first year they were opened, with thirty young people travelling from the Central Evangelical Church every Sunday afternoon to take charge. From Laoag, at the other end of the Philippines, comes the report that "the real test of the missionary spirit of the school was evidenced on Sunday afternoon, when a score or more of the workers went out two by two to the *barrios* in the outlying districts of the town. As many as 2,000 attend these Sunday afternoon classes."

Sunday schools always take an enormous leap in attendance a few weeks before Christmas—for the same reason that led the American boy to exclaim, "Jest 'fore Christmas I'm as good as I can be." Large-hearted women's church organizations and Sunday school classes from all parts of the United States ship hundreds of boxes packed with treasures which Filipino children love. It is pathetic to see what insignificant

things will make poor little children dance with happiness. Old pictures, used postcards pasted together so as to conceal the writing, and other equally trifling articles are often the only gifts that hundreds of boys and girls receive from anybody. How many tens of thousands of gifts are distributed each Christmas it would be difficult to guess. Dr. Cottingham mentions in one of his reports that he had just distributed four thousand.

How these children do enjoy Sunday school picnics! No people in the world are greater lovers of special occasions. The city band leads the gay procession to a coconut grove or the seashore, and there the boys and girls have races, games, songs, and speeches, while the parents prepare *lechon,* or roast young pig, and twenty other Filipino delicacies.

As is the case in America the burden on the hearts of officers and pastors is to get the Sunday school members into the church. Secretary Ryan found in 1916 that there were 20,000 students in Methodist Sunday schools who were not connected with the church; and equally striking was the fact that only 34 per cent of the church membership was attending Sunday school. This does not satisfy the Sunday school expert, for he wishes to make all members students, and all students members. He means to make the Sunday school, *the church school* in the truest sense. One method of drawing the mothers and fathers into the Sunday school was the establishment (in 1917) of the Cradle Roll. It was a brilliant success from the beginning. One thousand two hundred and sixty-four babies were reported by one denomination in the first year. Parents and older children showed an even larger increase. Everybody appreciates attention paid to the family baby.

Young people who understood English have liked the Sunday school because it was called a *school.* Not seldom the young men's classes proved larger than all the rest of the Sunday school put together. In the Student Church in Manila, a class of young men grew "like a mushroom" to 244 members. The following year they had 717 in one class—there was room for nobody else in the church, nor indeed for all of one class at the same period!

The Knox Memorial Church was selected as a good location for a model Sunday school for Manila. "Some special money from the Board of Sunday Schools Grant was appropriated to provide additional equipment, such as tables, chairs, blackboards, maps, sand boxes, etc. Classes were graded. Teacher training was stressed. Graded lessons were introduced in the Elementary Department. The results have exceeded expectations. The success has been actually embarrassing. That large church has become too small for the class work. The enrollment is about 850. On a recent Sunday there were more than 600 present. The rooms of the Harris Memorial Training School adjoining the church, are now used every Sunday for class room purposes in connection with this Sunday school. . . . With such zeal as this it is not surprising that the Knox Memorial Church also records 315 additions to the church during the year, most of whom came up through the Sunday school."

The present enrollment in the Sunday schools of the Philippines is 63,627. There are 934 organized Sunday schools, with 4,414 teachers. These are shown by communions in the chapter on statistics.

That the Sunday school must tremendously enlarge its functions is evidenced by the growing demand for the religious instruction of youth. Everywhere the feeling grows that it would be fatal to leave the young generation without proper religious training. If the demand for religious instruction in public schools is denied, then the only organization which offers promise of meeting that need is the Sunday school.

BOOK FOUR

Book Four

PART VIII: THE SPIRIT OF SERVICE

Chapter XXV

DORMITORIES

Dr. David P. Barrows, when Director of Education in the Philippines, said to the missionaries, "You are missing a great opportunity in not providing more dormitories. The government is not in a position to do this work, but will welcome it on the part of the churches." As the number of high grade students increased each year, pouring into Manila and other provincial centers to complete their education, and seeking for accommodations at reasonable rates, the need of these dormitories [1] became more acute.

The first dormitory to be opened by an evangelical mission was Ellinwood, which was built in Manila in 1904 as a training school for ministers. Its spare room was used for students attending other institutions of the city. Hundreds of young men look back upon that dormitory and upon Dr. George William Wright, its director, with gratitude for visions of the Christ life which have clung to them through all succeeding years. The association of the dormitory men with students for the ministry has been beneficial spiritually and has cemented many permanent friendships. Large numbers of these men are now loyal supporters of the evangelical churches in their home communities, and a considerable number of them have decided to enter the Christian ministry.

The late W. P. Eveland, Bishop of the Methodist Church in the Philippines from 1912 to 1916, was convinced that dor-

[1] They are called "hostels" in other lands.

mitories offered the finest opening for Evangelical Christianity among the younger generation. In the first year of Bishop Eveland's incumbency the Methodist Mission built a new dormitory; two years later not only was the place filled, but six hundred other students who applied for admission were turned away. This dormitory has been supplemented by a beautiful concrete building, accommodating one hundred and fifty men, yet even that was inadequate, and, declared Dr. E. S. Lyons, "It is no exaggeration to say that we could have five hundred men in our care if we had the house for them."

As to the spiritual results which have been attained by these dormitories, "no better witness for Christ could be found anywhere in the world," says Mrs. Lyons, "than some of the young men from our dormitories. Their whole life aim is to serve Him and to bring their people to know Him and love Him. Several young men are looking forward to the ministry and many others have said to me that they wanted to be *missionary lawyers or doctors.* A young doctor after he had gone back to his province wrote to one of the missionaries in charge of the dormitory, 'My stay in the dormitory was a great help to me. I became conscious of my duties to God and my fellows. I put away the so-called little sins which I had before and which I thought were harmless. I came to know God personally and to be able to commune with Him. I learned to love Him and humanity more and I found the true philosophy of life, which is that of service and usefulness; for what student with a receptive mind, would not have his heart softened and would not change his attitude toward God and his fellow-men after he had lived in the dormitory with its uplifting surroundings, and had heard daily exhortations to right living and right relationships with God.' "

A warning has been sounded more than once to those desiring to influence men through dormitory life, against two things, —not to have the dormitories too large, and not to leave them without intimate contact with some spiritually minded man who has plenty of time to spend with the students. Dr. Lyons, writing in 1916, declared that it is altogether unsatisfactory for one to live at a distance from his dormitory and confine

himself to a brief talk every morning on discipline and constant nagging for payment of fees. This type of dormitory work, he said, would result inevitably in very few converts. "Not until one has the time to let the boys know how he cares for them and that he is not after money, will there be adequate returns in spiritual things. A man who has charge of a dormitory should have very little besides to occupy his time if he wants the finest results in his dormitory work." Mrs. H. H. Steinmetz, while in charge of the Methodist dormitory, illustrated the value of personal work, in an unusual way. Every day she invited some of the boys into her own home, prayed with them, and sought to lead them to the fullest possible surrender to the will of God. Students dwelling in some dormitories have repeatedly said that this sort of intimate friendship, which would help them search their own souls, was what they craved and lacked. They are not satisfied with themselves, yet do not know how to find the way to a more satisfying life.

The Christian Mission has a very strategically located dormitory on Taft Avenue, within sight of the University of the Philippines and directly opposite the Philippine General Hospital. A church is connected with the dormitory. Under the pastorate of Rev. E. K. Higdon, the church services have reached not only the dormitory students but also the nurses in the Hospital and students in the University.

Otterbein Dormitory, located by the United Brethren Mission in Quiapo, is the only mission dormitory for men on the north side of the Pasig River. A survey taken by the Evangelical Union in June and July 1922 showed that more than two thirds of the students of the city are on that side of the river. This dormitory has been used especially by students who have come to Manila from the Ilocano territory and many of whom were members of the United Brethren Church before reaching Manila. Several more men's dormitories would be useful in Sampaloc, Tondo, and San Nicolas.

Something has already been said of the unique service rendered by the three dormitories of the Young Men's Christian Association. The Student Association, because it is nonsectarian, receives many provincial young men who are such

ardent Roman Catholics that they could not be persuaded to live in Protestant dormitories. Prejudices and misinformation evaporate like mist beneath the sunshine. Protestants and Catholics discover that they have the same Bible and the same God—and Protestants need to learn this as badly as Roman Catholics. Neither branch of the Church realizes how earnest and sincere is the search of the other after God. Nowhere in the Philippines is so much being done toward the preparation of the young generation for a finer religious tolerance and a greater eagerness to find common grounds upon which we may work together.

The Roman Catholics were stimulated to activity by the example of the Protestants. In 1912 Father Managan said before the National Convention of the Knights of Columbus at Colorado Springs, "A dormitory building is needed in Manila. To be effective and self-supporting, it must accommodate 500 students. When this is done the best of the students, the ones worth having, will come to us. Their influence in the school and their native towns will check the work of perversion that is now going on. Evidently we should have a chapel and dormitory in every provincial capital in the Islands, but we are now talking of Manila alone. To erect such a building we should have at least $150,000, for the Y.M.C.A. is just now putting nearly $200,000 of American contributions into buildings for the same purpose." Father Managan found his money, and in the year 1919 the Roman Catholics opened a large handsome dormitory called Sta. Rita's Hall on Taft Avenue, just next to Normal Hall and the Normal School. This is an unusually strategic position as it enables the priest in charge to influence the girls in the Normal Hall (girls' dormitory) as well as the men in his own dormitory. Thus the Roman Catholics are able to get a hold upon the future teachers of the Islands, which is the next best thing to controlling the schools themselves. A considerable number of normal girls attend morning mass at the Sta. Rita's chapel along with the dormitory boys. Dancing, which is extremely popular with Filipino young people, is also attracting a considerable number of Normal Hall girls to Sta. Rita's Hall. In Cebu the Roman

Catholics have another girls' dormitory for the benefit of the high school students who come from the provinces to that city.

Wherever there is a high school, as there is at present in almost every capital of the Christian provinces, there is a demand for a dormitory. Rev. Oscar Huddleston felt this need in Vigan so badly that in 1910 he opened a dormitory in his own house and had thirty-four boys, Catholics as well as Protestants, crowded into the house with his own family. In 1912 Dr. C. N. Magill did almost the same thing. He rented an old Spanish house in Tayabas and took into his home ten boys and girls who had come to the provincial capital to study in the high school. "Our home," he writes, "is a kind of dormitory, and the students have opened a coöperative boarding club, paying the cost of their food, etc. We are living with these students, teaching them English, throwing the influence of a Christian home around them, and having formal worship with them each evening."

It is these intimate relations with the students which are most valuable. One might lay down as a general rule that the spiritual value of a dormitory is directly proportional to the time spent with the students in their personal lives, and inversely proportional to the distance of the dormitory from the home of the man in charge. In Cebu, Iloilo, Cagayan, Lingayen, and Laoag, where there are boys' dormitories, the missionaries in charge agree that their greatest opportunity is one of friendship.

Dormitories in Manila, if properly conducted, can make more than their expenses, but in the provinces the effort has been made only to "break even." The boys are not difficult to please, for they know that they would have been in much worse condition if the dormitory had not existed. When one visits the small homes into which school boys in Manila and the provincial capitals are huddled, one's heart goes out to them. How can they smile as they come out of those congested and tightly closed homes where they have spent the night? But smile they do. And for them the dormitories are a gift of God. There is no situation more favorable for a man whose heart is full of love for students to attract them

to Christ than in the dormitories. As Mr. E. F. Kinsey wrote, "wherever I found a teacher or parent of the boys in school who have been in a dormitory, whether he is a Protestant or a Catholic, I have found a friend ready to assist me" in the work for the Kingdom.

GIRLS' DORMITORIES

When parents allow their daughters to leave home and go to educational centers for higher education, they are extremely particular about the character of the persons into whose care the girls are entrusted, and about the safeguards which surround them against temptation or danger. The Protestant dormitories have earned a reputation as absolutely safe homes for girls. This is the reason that even the most fanatical Roman Catholic parents frequently place their daughters in these dormitories.

There are two such dormitories for girls in Manila. The older of these is Ellinwood Girls' Dormitory and Bible School, under the supervision of Miss Clyde Bartholomew. Every girl is given the most thorough possible instruction in Christian ideals, and neither prayer nor effort is spared by the consecrated teachers and leaders to bring the girls to a definite decision for Jesus Christ. Yet, with a knowledge of this fact, Roman Catholic girls outnumber the Protestants, sometimes ten to one. Recently the matron wrote that "although there are only three Protestant girls in the dormitory, yet all of them, Protestants and Catholic alike, take great interest in the compulsory Bible classes, though they will not go to church. Earnest personal work done with them month after month, *gets them all if they stay long enough.*"

The Methodist Girls' Dormitory in Manila, called Hugh Wilson Hall, was erected in 1916. It is a magnificent three-story building, with modern conveniences which approach luxury, one of the fine monuments to the architectural skill of Mr. Charles A. Gunn. This dormitory is very popular among the students of the Normal School, the University of the Philippines, and the School of Commerce. The girls are

largely from the "better" families, the daughters of judges, teachers, senators, or wealthy men. Hugh Wilson Hall has become an important center for the Filipino young women of Manila.

Hugh Wilson girls know how to be both social and religious. Every morning they attend prayers at 6.15. This and the Sunday Bible classes are supplemented by constant personal interviews. "I have sought to arouse hunger in the hearts of the girls for God," says the matron. "I have felt God's presence from the first. One Sunday the lesson was about Nicodemus. God was working in many hearts that day. The loveliest girl in the dormitory, with tears running down her cheeks, said, 'I have been seeking God for a long time, but I do not have that wonderful assurance that you told us about.' The sacred hour that followed can hardly be described, but she left my room with the wonderful assurance in her heart."

Three girls were expelled from the Normal Hall for bad behavior. The dean of the Normal School called upon Miss Charles and asked if she could not take them into Hugh Wilson Hall. They were received; in three months they were converted and were taken into the church, entirely changed through the love of Christ. Every Sunday afternoon a number of consecrated girls go from the dormitory to Bilibid and sing, pray, and speak with the female prisoners; another group goes to the General Hospital. When, at last, school days are over, and they return to their homes, many a girl feels, as one wrote, that "it is hard to live outside the dormitory. Above all I miss the morning chapel service." "I can always tell when one of my teachers came from your dormitory," wrote a superintendent of public schools, "for they have the welfare of the pupils so much at heart."

The Methodist Mission has another small dormitory in San Fernando, where about twenty girls find a home. Often with small numbers like this better results appear than where there are a hundred or more students. During a recent Passion Week in San Fernando a special study was made of the life of Jesus. "One of the subjects was 'What shall we

do with Jesus?' and at the end of that service *every girl* quietly signified her intention to make Jesus Christ the King of her life."

The most intimate cooperation exists between the Baptist dormitories in Iloilo and the public schools. The mission compound is directly across the street from the high school and the normal, and has succeeded in becoming the true social center for these public institutions. Trained specialists in instrumental and vocal music attract the students into choruses and orchestras. The wholesome moral atmosphere created by the Mission gives it the enthusiastic support of the Superintendent of Public Instruction. Dr. R. C. Thomas is nothing short of a genius in personal working among students. Young men and women crowd into his chapel and hundreds profess Christ each year. The Baptists in Iloilo seem to have achieved the ideal toward which all dormitories are striving. This success is based upon three things—close proximity of the dormitories to the public schools, extraordinarily well trained missionaries, and a finely equipped plant. The notable success of the Laoag Girls' Dormitory in influencing the life of the high school is due to exactly the same factors.

The boys' and girls' dormitories in Cebu have contributed a large part of the congregation and a larger part of the officers of the church and Sunday school. The quadrangle formed by two dormitories, two missionary residences, and the church in the center, forms one of the most picturesque spots in Cebu.

Mrs. Hibbard of Silliman has given us one of the most delightful little glimpses into dormitory life, and she must be quoted at risk of giving Silliman undue prominence.

"In Spanish times girls had been shielded from the light of the sun, and what was thought more deadly, the sight of man, by stone walls several feet thick, eight to twelve feet high, topped with a broad layer of broken glass as a 'safety first' precaution. With the coming of the public school in every town and village, the old prejudices were thrust aside and the Filipina girl clamored for the same education as that of her brother. The new dormitory was built simply be-

cause parents insisted on their daughters having an equal education with their sons. . . .

"Our Board Secretary was impressed with the refined, unspoiled bearing of our first young lady, whose Spanish name was significantly Miss Pure White (Pura Blanco) among such a mob of boys, and when he asked at the morning chapel how many boys had sisters or friends who would like to attend Silliman, the showing of hands was in the hundreds. This was convincing, and immediately plans were proposed for opening the doors to girls. Miss Rodgers, the first 'daughter of the Mission' who came back to her Island home, landed here, according to the New York version, as domestic science teacher. Within three months she added Senior English, chaperone, and matron to her college degree.

"It requires consummate womanly skill and delicate tact to take the place of a parent to seventy-five girls of varying ages and previous home environment; when they skip classes, the matron has to bring them to the President's office; when they are getting low grades it rests on her to warn and inspire them with a zeal for knowledge; when they have trachoma it is her function to see that they go to the hospital; when they wear velvet slippers and pink stockings to athletics, she must arrange for a lecture on proprieties of dress. But this is not the climax of duties at Oriental Hall; the tropics lend themselves to the sentimental, and the thirty-third degree in matronship is *letter censor*. It required an adamant heart to intercept and commit to the flames such choice sentiments as these from a love-imbued swain: 'She is the twinkling star whose ethereal beauty surpasses anything this side of heaven; without her, every social gathering would be like our sugar—it very happily coincides with the arrival of cane without its sweetness—or the parched earth without its heaven-sent rain. She treads the earth like a zephyr thru the sampaguita, and all who are privileged to see her, fall in love with her, especially the writer who once had that rare opportunity.'

"Last school year, every girl in the dormitory was baptized, except one who was prevented by the threat of her parents to place her in a convent this year.

"The women and girls of the Philippines occupy a very different position from their Oriental neighbors in China and India. Here they may take part in all church and social affairs and appear in public programs; they participate in Christian Endeavor and teach in the Sunday school, and go out in groups to the villages to hold open-air Sunday schools. It is the woman who dictates the religious beliefs in the home—and for this reason she is in Silliman preparing for her future home life. During the brief years that she has shared the daily classes and Bible study with her brothers, not less than two hundred and twelve have gone in and out of the halls of Silliman, some remaining a year or two, others taking the complete course and graduating." [2]

Under the head of dormitories should be placed the homes for mestiza children, whose fathers are white and whose mothers are Filipinas.

Mrs. David O. Lund of Zamboanga found a large number of these girls in need of education and a Christian home. She appealed to the American men of the province, and found them very willing to pay for the support of these children. She therefore collected about sixty mestiza girls into her own large home and kept them there for years, carrying them through the grammar grades, teaching them embroidery and sewing, so that the girls could help earn their own way, and so that they would be practical and useful women when they left the school. When the girls reached the high school grades it became necessary to find an assistant teacher, and as new children kept coming all the while, the higher girls were used to teach the lower grades. No work in the Philippines has been so successful on such poor support. Very little help has ever come from the American end of the Christian and Missionary Alliance.

[2] Mrs. Laura Crooks Hibbard in *The Philippine Presbyterian*, October 1920.

Chapter XXVI

SOCIAL SERVICE

The final test of worthiness which Jesus gave in the twenty-fifth chapter of Matthew is our treatment of the hungry, the thirsty, the naked, the stranger, the sick, and the imprisoned. More is being done outside of the strictly church organizations for all of these unfortunate classes, than within the Church, though the great well-spring of inspiration for nearly every charitable movement may be traced back to it. Though many fine philanthropies have none of the patent labels which have so often tried to monopolize the spirit of Christ, they are none the less genuine. By their fruits ye shall know them.

ATHLETICS

By their fruits ye shall know that athletics in the Philippines are Christian. They are doing for the physical side of the Filipinos quite as much as schools are doing for their minds. The transformation which has taken place in the ideals regarding beauty and manhood is little short of miraculous. For this change the man who deserves more credit than any other single individual is Mr. Elmer Brown, who, while Physical Director of the Young Men's Christian Association, pioneered the movement for athletics for everybody, for international games, and for scientific training for playground teachers, physical directors, and other workers. It was he who organized the Far Eastern Athletic Association in 1913. This Association has stimulated the play movement, not of the Philippines alone, but also of China and Japan. Mr. Brown made such an international reputation that he was called by the United States Government to organize athletics among American soldiers during the World War.

To-day athletics constitute an important place in the curriculum of every public school and of nearly every private school in the Philippines. Contests are held between neighboring schools; and the best teams of the Islands meet annually during the Carnival in Manila to decide the Inter-Island Championship. Few things have done more to cement the Filipinos into a more homogeneous nation. Students of every tongue and every faith learn to love and admire each other, learn to forget their differences and to appreciate their resemblances.

The introduction among school children of athletics, particularly of group games like basket ball, volley ball, baseball, indoor baseball, and tennis, has been of the highest value in many respects. It has developed a new ideal of virile manhood and womanhood. In Spanish times the cigarette fiend with a sunken chest and hollow cheeks was almost typical. Among girls it was impolite to run. Pale delicacy was esteemed beautiful. To-day young people make heroes of boys and girls who can run and throw and bat and catch and swim. It is no longer considered beautiful to be sallow and sickly. "This has brought about a very noticeable improvement in man's attitude toward woman." Since there is so much joy connected with school life, attendance is far more regular—students do not miss school unless they must, whereas formerly they did not attend unless they were compelled to do so. The interscholastic meets develop a far stronger school spirit than existed before. The students have learned some fundamentals of ethics, the lesson of loyalty to a cause, and of forgetting self-indulgent ease. The effect of athletics upon parents is profound. They too acquire the new ideal of virile youth by admiring the achievements of their children. Thousands of parents are being weaned away from the cockpit and the card table by the more appealing delight of watching their children on the athletic field. Baseball is the cockpit's most formidable rival. Indeed "athletics have touched the home and town life in nearly all of its phases, and the influence has been all for the good."

Not the least value of athletics has been its teaching that one must play the game according to the rules. Baseball

players are taught not to cut the corners of bases even though the umpire is not looking. Good coaches constantly warn against fouling opponents in any way. Boys learn to accept defeat without pulling out a knife or even showing anger. When a defeated man can shake hands with his victorious opponent, he has reached a pretty high athletic standard.

As this is being written the finest athletes of the Philippines are returning from the great Far Eastern meet in Japan, having won the greatest number of events, yet failing by the narrowest margin to win the Emperor's cup, because track counted for more points than did baseball. To be able to take this, the keenest disappointment they have ever known, without sulking or bitterness, is a moral achievement which many a Christian might envy.

The National Playground and Recreation Commission launched a movement in 1923 for the erection of a great national playground to be named the Rizal Stadium. One of the most inspiring pageants ever seen in the Philippines was that at the close of the school term, when ten thousand children in fastidious costumes packed Nozaleda Park and performed in unison the drills which they had learned in scores of schools during the year. "Even in its infancy as a movement in the Philippines, we can see evidences that the playground movement will have profound significance in the social progress of the country."

ORGANIZATIONS FOR BOYS AND GIRLS

The Boy Scout movement is still in its infancy in the Philippines, but it is full of promise. The American boys in Manila have a troop with headquarters at the American Y. M. C. A. and another at Union Church. The Chinese boys have two troops at the Chinese Y. M. C. A. There are a number of Filipino Scout troops in the provincial centers, and one troop of particular interest in Davao. Rev. Julius S. Augur has collected boys of many dialects, Protestants, Catholics, Moros, and pagans, and welded them into an enthusiastic and loyal unity. Wherever there is a trained Scout Master, such as

Rev. Augur is, results like those he is achieving seem possible. Scouting ought to prove particularly well adapted to the Moros. Rev. Samuel W. Stagg, who holds a national reputation in scouting in the United States, came to the Islands in 1923, and began a movement which will eventuate in a national Boy Scout organization.

Campfire Girls have been organized in a few places. The strongest corps is in Hugh Wilson Hall in Manila. Miss Pilar Herrera, Ph.D., while studying in America, took an active part in the Campfire Girls' movement. In 1922 she returned to the Philippines with the rank of "Fire Maker," and immediately began a campaign for the spread of the movement throughout all parts of the Islands. Miss Herrera, Mrs. Samuel Stagg and Miss Grace Benton have stirred Manila with the activities of their Campfire Girls at Union Church.

The Young Men's Christian Association, in addition to the great social service which has already been described, is reaching the forlorn inmates of Bilibid Prison, the five hundred hungry bootblacks on the streets of Manila, and the stray lads in the reformatory. "Three enthusiastic cheers pierced the balmy tropical atmosphere of Manila on the evening before Christmas. They were given by two hundred and forty reformatory boys in appreciation of an all-day Christmas celebration which had been given them at the Student Association as they boarded special street cars which had been drawn up in front of the Association building to take them back to the reformatory. This celebration had been in charge of the members of the Social Service Committee, which is wholly responsible for weekly religious and social activities at the government reformatory. Scores of delinquent boys at the Institute have been won to Christ and a vigorous moral life through the efforts of these Association members."

The American Guardian Association was organized for the purpose of saving American mestizos who have been left destitute either by the death or the desertion of their parents. While not officially a government institution it is conducted by Colonel Johnson of the Governor General's staff. The children are placed in private schools and orphanages, and are

paid for by the Association, which retains the legal rights of guardianship over the children until they come of age. In 1922 Union Church, of Manila (American) cooperating with this Association, opened a home capable of caring for twenty of these girls. The Episcopal Orphanage in Manila also has a half-dozen of the children supported by the Association. All the other children of the Association are in Roman Catholic orphanages. While Protestant organizations have more than three hundred mestizo orphans under their care in various parts of the Islands, they prefer to pay the expenses of these children rather than forfeit their rights as guardians, as they would need to do if the Association paid for them.

Better than taking children away from widowed mothers, is providing work for the mothers and nurseries where their children may stay during working hours. The Public Welfare Commissioner is conducting several day nurseries for the children of working women in various parts of Manila.

One of the most interesting experiments in social reconstruction is being carried on by the government of the city of Manila. It has established what it calls the *Labor Barrio,* built attractive little homes under sanitary conditions, and offered them for sale to men who receive salaries of less than sixty pesos per month. The property may be paid for in small monthly installments. So popular was the plan that applications were filed for all of the homes before any of them were ready for occupancy.

HEALTH ACTIVITIES

There is a splendid eagerness on the part of the insular government, and on the part of the majority of the provincial and municipal officials, to coöperate with private organizations for social improvement. The spirit of progress is in the air. When the churches become wider awake to their opportunities in this direction they will find the government officials more than willing to meet them half way. Catholics and Protestants alike have lost opportunities to be of Christian service because of their unwillingness to work with others who dif-

fered with them in creed. Dr. Vicente de Jesus, director of the Philippine Health Service, has made the ingenious suggestion that churches might invite public health officials to take the place of the priest or preacher every other Sunday, and impart lessons on hygiene and sanitation. Nothing, he thinks, could be more Christian, since care of the body is a part of the gospel. The Public Health Service publishes material for distribution throughout the Islands, and will furnish to any church which wishes to make use of it, matter on such subjects as How to Maintain Health, Personal Hygiene, Food Sanitation, Milk-borne Diseases, Infant Feeding and Care, Disease Transmission, Cholera and its Prevention, Typhoid Fever, Tuberculosis, Dysentery, Mosquitoes, Flies, etc. Dr. Andres Catanjal declares that "flies are the worst enemies of mankind" and would like to teach all the Filipinos the religious duty of exterminating them. What could more graphically teach the lesson that religion is not for the other world only, but for this as well, than for a Sunday school to secure all of the pamphlets above mentioned, and scores of others published by the Public Welfare Commissioner, and distribute them with the home reading which is usually given away at the end of the Sunday school session?

Since a large proportion of the enterprises for social welfare are nation wide in scope, the government in 1921 created the office of Public Welfare Commissioner, whose activities in promoting Maternity and Child Welfare work, are described in the chapter on Medical Missions. There are, however, other functions of the Public Welfare Commissioner which are out of the province of medicine. For example an orphanage was opened in 1916, which took over sixty girls who had been inadequately cared for in the Roman Catholic Hospicio de San Jose. To-day there are more than 200 boys and girls, a separate building being provided for each sex.

The Red Cross has several departments for public welfare besides those described in the chapter on Medical Missions. It aids the Filipina wives and children of disabled American soldiers and sailors. These families are entitled to compensation from the United States Government, but to make the cor-

rect kind of claim for this compensation requires expert legal advice such as poor widows can ill afford, and then there are weeks or months of waiting for the processes of "red tape." It is during this trying period of waiting that the Red Cross acts as a good Samaritan. A thousand pesos are expended each month in this way, about seventy per cent of which returns from grateful families after they have again become self-supporting.

The Junior Red Cross, composed of the school children of the nation, is a tremendous success. In 1922 it had a membership of five hundred thousand. The fundamental purposes of this organization (which is worldwide) are: 1. To instill in the child the spirit of service to his family, to his fellow pupils, to his school, and to his country. 2. To lead each child to undertake some practical project for raising the standards of living in his own community, every child to contribute money as well as time toward this end. 3. Thus to train up more effective citizens for the next generation—and incidentally to produce better adult members of the Red Cross.

The Junior Red Cross provides dentists who care for the teeth of school children without charge. There are two such dental clinics in Manila, two for the Island of Cebu, and one each for a dozen other provinces. Soon there will be at least one for every province. The Junior Red Cross also sends clothes to the needy school children of the non-Christian provinces. It gave eight hundred pesos in 1922 to the Mary J. Johnson Hospital in appreciation of the service which that hospital is rendering to children.

ASSOCIATED CHARITIES

The Associated Charities became a bureau under the Red Cross in 1922; though it is also intimately related with the Public Welfare Commissioner. It is conducted by experts trained in America, who apply the most modern scientific methods to the problems of poverty. Specialists carefully study each case so as to remove the causes which have produced it. Ordinarily people seek to get rid of a beggar in the easiest

possible way, by relieving him temporarily or by turning their backs on him. Scientific charity follows a case until there is permanent relief. It is Christ-like in its insistence that every case is a challenge to attempt a complete cure. The man must be lifted completely out of the environment which made a beggar of him, even though he may desire to be let alone. He is socially and morally sick and he needs a physician. Scientific charity declares that it is just as wicked to put off a socially sick man with a *peseta* as it would be to give an opiate to a man with typhoid fever instead of sending for the doctor. The public has been educated to use physicians for physical diseases. Now the Associated Charities is seeking to educate churches and individuals to call upon social doctors to cure social illnesses. The attempt to organize the various charities of Manila, so that they will cooperate effectively, had been full of difficulties. Churches, both Protestant and Catholic, have been accustomed to working independently, and only a long process of education will change their habits.

A striking opportunity to prove its usefulness came to the Associated Charities in 1918, when a great fire swept the San Lazaro District of Manila, leaving several thousand victims in sore distress. Relief stations were opened and sixteen thousand pesos were expended in supplying food, clothing, and shelter to the homeless people. Other fires are happening every few months, particularly in the bamboo-nipa sections of the city, and typhoons pay their annual visitations; so that no year passes without many demands for food, shelter, and clothing. An average of three hundred garments per month are produced by needy women in the Charities' rooms, the material being largely cut from second-hand clothes. Many of the upper classes are glad to have this use made of their discarded garments.

In 1919 the Associated Charities opened a temporary asylum for widows, orphans, and abandoned children, but closed it a year later and transferred its inmates to the Settlement House of the *Asociación de Damas Filipinas,* on Rizal Avenue. This *Asociación de Damas Filipinas* consists, as the name indicates, of ladies of the Spanish-speaking generation. It was organ-

ized in 1914 in order to provide milk for the children of the poor. So effective has its work been that the Public Welfare Commissioner makes it an annual donation of fifteen thousand pesos. The Settlement House is its chief activity at the present time. Here widows, orphans and destitute mothers find an asylum, nourishing food, clothing, and medical assistance. A kindergarten is provided for tiny children and classes are conducted in Spanish and English for the others.

The Woman's Club of Manila was organized in 1912 at the suggestion of Mrs. Carrie Chapman Catt. Its purposes are: (1) to promote interest in civic betterment; (2) to stimulate intellectual and philanthropic advancement; (3) to promote mutual cooperation in civic, social, and economic reforms. Through its various committees the Club has established four day nurseries in the city of Manila; has induced the City to open the flower market in the Botanical Gardens; and has been instrumental in having an industrial teacher located in San Lazaro for the insane women, and another teacher for the prisoners in Bilibid. It has secured the introduction of a police matron who now watches over the women prisoners at the Luneta Police Station. It has created interest in city beautification by the establishment of new public squares, the planting of trees, the planting of vegetable gardens in vacant city lots, and the filling up of unsightly carabao wallows. It sends annual Christmas gifts to the Culion Leper Colony, to San Lazaro, to various orphanages and to its day nurseries. It has taken the leading part in the organization of the Federation of Woman's Clubs of the Philippine Islands. It has assisted in the campaign to help the poorer classes to use a more balanced diet. It has assisted innumerable individual charity cases of all nationalities. It is now engaged in establishing food centers in various parts of the Islands. This exceedingly active organization is non-sectarian, non-political, and international in character. Its membership includes prominent ladies of many nationalities—Filipinas, Americans, English, French, Spanish, and Germans.

Other Woman's Clubs have been established in all provincial capitals. They constitute the media through which the Red

Cross and the Public Welfare Commissioner are able to do their excellent work throughout the Islands. The services of these women are gratuitous. Without them the campaigns which have already been described for puericulture centers and for general health campaigns, would have been impossible.

There was organized in October 1920 the Balik-Balik Welfare Association, chiefly through the efforts of Mr. Irving Hart, who resides in that section of Manila. In cooperation with the Public Welfare Commissioner, it took a survey of the district, to discover what improvements were needed. Public conferences were held for the education of the residents. Baby contests, physical examinations of mothers and children, and demonstrations of child welfare measures, proved highly successful.

Beyond praise is the work of the Rockefeller Foundation International Health Board—yet it desires no praise at all. "It is the purpose of the Board to give all the credit for our work to the local authorities and stay in the background as much as possible," a fine motto for foreign philanthropies and missions of every nature! Five splendid, self-effacing Christians, three of them physicians and one a nurse, are aiding in the medical college, fighting hook-worm, investigating biological products in the Bureau of Science, seeking to stamp out malaria, and organizing a school for public health nurses.

The Roman Catholic Church has felt little responsibility for social service. It has been quick to imitate any other movement, if there was promise of gaining prestige for the church, but it has not seemed to regard social service as an end in itself. The Protestant churches too have seemed indifferent. They have been postponing this side of their gospel until they could become rooted evangelistically, educationally, and medically. Dormitories have contributed a large social service, but they do not by any means represent what the Protestant Church believes about the social gospel. Evangelical Christianity does not desire to be judged by what it has already done in social service lines, but rather by the momentum it is gathering. It is believed by some missionaries and pastors that greater progress would be made in the long run if Protestantism were content

to increase numerically a little more slowly, and would pour more of its energy into efforts for social and civic improvement. The need is seen on every side. Playgrounds and organized play are needed in every province. Water supplies are nearly all unsafe for drinking, and nearly all of them might be made safer. Refuse and garbage are still unsolved problems in the majority of cities, but might be remedied by special study. Street cleaning, lighting, transportation service, and a dozen other similar matters need improvement in nine cities out of ten. Swarms of mosquitoes and flies endanger the health of the great majority of places. A united congregation thoroughly alive to its social responsibilities could cure or ameliorate these conditions, and could incidentally demonstrate the interest of Christ in all the affairs of human life.

The majority of missionaries would probably reply that the Church must now confine itself to what other agencies are leaving undone, the preaching of the Gospel. They would point out the multitudes of beautiful things which are being done by churches which outsiders would not do. Who save Christians would go to Bilibid every Sunday afternoon to carry a message of hope to the prisoners and point them to God, as a band of Young Men's Christian Association lads are doing? Who save a Christian would go to the Deaf and Blind School to teach them stories about Jesus and to play and sing hymns for them, as Miss Carmen Canunan did for so long? The Church is aiding the sick, the imprisoned, the hungry, the naked every day, but it is not blowing a trumpet, nor even letting its right hand know what its left hand doeth. The Church may plead guilty to a lack of scientific method in much that it does, but it stands incomparably higher than all other institutions put together, not perhaps in the quantity it gives away, but in what is more important than gifts, the love it gives with them.

Chapter XXVII

MORAL REFORMS

Ordinarily social agencies shun one variety of social reconstruction because it is attended by conflict and persecution. The Protestant churches of the Philippines have entered the fight, because nobody else would do it, and because it must be done. Moral reform is the most thankless task in the world, and men do not engage in it unless they hear a more than human call. The churches have heard a divine call and have responded without counting the cost. One need only read the minutes of the annual meetings of any communion to discover how much thought is being put on the matter of higher ethical standards and better laws. For example the 1922 Report of the Methodist Annual Conference finds five things "which lift their heads with intent to appear respectable these days, but . . . their unretarded growth means disaster to thousands of lives and open defiance to the advance of the Kingdom." These five enemies are (1) the saloon (2) the cockpit (3) the commercialized prize-fighting (4) the dance (5) the uncensored cine.

THE LIQUOR PROBLEM

The saloon is generally regarded as the first evil to be combated, because it is on the increase. Indeed the rate of increase is alarming. "The liquor traffic" asserts Dean Bocobo, "is growing more rapidly in the Philippines than it ever did in the United States." Statistics to prove this assertion may be presented in several ways. When we investigate *the number of establishments making liquor* we find that they increased thirty times during a period of fifteen years. In 1903 there were 287 such places. In 1918 there were 8,315. We may

consider *the number of places licensed to sell.* They increased more than three times in eight years. In 1910 there were 25,969 licenses issued; in 1918 86,941 licenses were issued. We may consider *the total amount of distilled liquor produced* in the Islands, leaving importations out of account for the moment.

Year	distilled liquor produced
1906	6,461,949 litres
1910	10,584,124 litres
1918	15,931,402 litres

The above statistics indicate that, as Dean Bocobo puts it, "we are drinking two and one half times as much strong liquor as we did in 1906." We may consider the *value of this product.* In 1903 is was valued at ₱2,194,159 and in 1918 it was valued at ₱7,439,848. We may consider *the capital invested* (and it must be remembered that every new peso invested in any enterprise is a nail fastening that enterprise to the nation). In 1903 the capital invested was ₱2,116,178; in 1918 it was ₱7,594,167. We may consider *the total consumption of liquors, distilled and fermented,* and we reach the same conclusions. In five years this consumption more than doubled! In 1915 it was 9,723,525 liters; in 1920 it was 22,519,425 liters. This means that there was a jump of more than one liter per person, including men, women, and children, between 1915 and 1920.

The Federation of Woman's Clubs in 1922 voted against prohibition, because the majority of women feel that the Filipinos are a sober people and do not need to be shielded from intoxicating liquors. This has certainly been true in the past; it is equally certain that, if the present tendency continues, as shown by liquor statistics, this will be a drink-cursed nation within a quarter of a century. The number of young men who are drinking foreign brands of liquor in the city of Manila has been pronounced "alarming" and "deplorable" by eminent Filipinos. As yet, neither of these words is strictly true—but the tendency toward increase is deplorable in the extreme, for a nation which aspires to become the ethical, spiritual, and educational model of the Orient.

The Evangelical Union through its Prohibition Committee has waged a vigorous warfare against the drink evil. The Chairman of the Committee, Dean Jorge Bocobo, and his powerful ally, President Camilo Osias, procured the introduction of a prohibition bill in the Senate in 1919. The bill passed the Senate but was lost in the Lower House. Many Christian people feel that this was in no sense a defeat, but that the educational value of the agitation of the bill was greater than the actual passage of the bill would have been. Whether prohibition ought to be legislated on the Philippines before the people have been educated to see its necessity, is a disputed question. The Evangelical Union has undertaken this educational campaign through pulpits, periodicals, and tracts. An excellent pamphlet, prepared by Dean Bocobo, entitled "Facts about the Liquor Traffic in the Philippine Islands," was translated into the leading dialects, and forty thousand printed copies were distributed in all parts of the Islands. It is a tremendously convincing document, worthy of the forensic skill of the Dean of the Law School. First it quotes from an expert report prepared by Attorney-General Ignacio Villamor, to the effect that "two thirds of the fiscals of the archipelago declare that local drinks, such as tuba, coconut and nipa wine, and basi are mainly accountable for said crimes," (referring to physical injuries, homicide and murder). This is followed by a smashing blow from a study of the causes of crime by Mr. Rafael del Pan, who reported "that the fact that crime had doubled in the Islands between 1907 and 1914 was serious enough to demand attention, and stated that the chief cause of this increase was the increase in the drinking of native intoxicating liquors." Then comes the statement of Connie Mack, the great baseball coach, to the effect that "steady moderate drinking gets a ball player in the end just as sure as boozing. . . . If you estimate a clever player's years in baseball at fifteen, 'moderate' drinking will cut off from three to five years—a third of his life on the diamond. . . . I wouldn't bother with a youngster who drinks." The evidence of high medical authorities from all parts of the world is summoned to show that drinking is never a necessity, but always

DOMINGO PONCE, GRAND MASTER OF LEGIONARIOS DEL TRABAJO AND DATU MARAHUNE OF CAMP KEITHLEY, LANAO, MINDANAO

MAKING BUNTAL HATS, LUCBAN, TAYABAS

an injury, and that, as the Philippines Health Service Bulletin says, "the elimination of alcohol as a beverage will rank high as a great advance in the control of preventable disease, and will accomplish a reduction in the general morbidity and mortality rates." Then Dean Bocobo summons Archbishop Ireland, Cardinal Manning, Archbishop Bruchesi, and several bishops, to prove that many of the leaders of the Roman Catholic Church are opposed to liquor, and believe, as Archbishop Ireland says, that "there is no hope of improving in any shape or form the liquor traffic. There is nothing now to be done but to wipe it out completely." This is a particularly effective testimonial, since the Roman Catholic priesthood of the Philippines either lined up against prohibition or remained silent. (One Roman Catholic organ asserted that the fate of the Prohibition Bill was a test of the strength of Protestantism, since only Protestants wished it. This was a misstatement. Half of the National Civic League, which lined up against liquor, were Roman Catholics. It is true, however, that the large majority of those who were fighting for prohibition are Protestants.)

Dean Bocobo then handles the question of revenue in a masterly fashion. He shows that while liquor paid the Government ₱5,947,783, it caused the people to spend over ₱25,000,000 for that which injured them. This, says the Dean, is too big a commission to pay the tax collector. When the people save the money now being spent for liquor they will have no trouble paying their taxes. The cost of the government will be considerably less, and the prosperity of the people will be greater. He deprives the liquor dealer of sympathy by demonstrating how easy it would be for every man engaged in the liquor business to make a living in some other way and to contribute to the sum total of prosperity instead of producing a cause of misery. He quotes the Bureau of Science to show that nipa juice now being used for liquor can be manufactured into white sugar "at a manufacturing cost far less than that of either cane or beet sugar." The clinching argument, and a thoroughly true one, is that every defeat of prohibition by the Filipinos has a very bad effect upon the cause

of independence, while the passage of a prohibition bill would go far toward giving the Philippines "world recognition as the progressive leader of the Orient."

The fight for prohibition will be a long one, but its friends are increasing in number each year. The Philippines are being shaken out of their neutral position. The large majority of students are lining up as friends of temperance, as they are of nearly all good things. Prohibition for the Philippines is written in the stars, and it is just as well perhaps for it to come as a result of an overwhelming public opinion. The task for the present is to develop that public opinion.

The Woman's Christian Temperance Union was organized at Hugh Wilson Hall in 1919. Under the presidency of Miss Josefa Abiertas it waged a strong campaign for the passage of the Prohibition Bill. Two great rallies were held, one at the Episcopal Cathedral and the other at the Student Young Men's Christian Association, and the periodicals of Manila gave wide publicity to the facts brought out at these meetings. The death of Miss Abiertas was a tremendous blow to the organization, but the beauty and genius of that young leader has summoned hundreds of other young women to higher purpose. The Union sent Miss Consuela Valdez to the United States in 1922 to make a study of the Woman's Christian Temperance Movement in that country. Her sister, Miss Maria Valdez, Dean of Women in the University of the Philippines, has been a great power for righteousness. Whenever a bill for moral reform is pending, such as the bill to abolish cockpits, the Union invites Senators and Representatives to its rooms, treats them to refreshments, and turns the guns of Miss Valdez's persuasive oratory and irresistible smile upon them.

THE COCKPIT

The days of the cockpit are numbered. The present laws relating to it are so absurd that Filipinos are not proud of them. It being a vice, the laws permit it only on Sundays and holidays! This condition is a heritage of Spanish times when the friars and priests owned many of the cockpits as well as

one tenth of the improved land. They wanted their subjects to work during week days and to come into the *poblacion* to early mass on Sunday morning, and spend the remainder of the day at the cockpit, gambling away all the money they had; getting themselves deeper into debt to the Spanish overlords. Nothing has done more to foster the habit of improvidence among the Filipino people than this vice.

The Protestant churches have waged incessant warfare on the cockpit. The public schools have been equally effective with their ridicule, though they have not been so open in their attacks. The young generation is ashamed of the cockpit and determined to abolish it at the earliest possible moment. Each year a bill, with this as its object, is presented in one or the other of the Houses of the Legislature, and only the fear of the old generation of voters prevents its passage. It is significant that the framers of these bills for the past few years have been Protestants. Camilo Osias, while assistant director of education, wrote a masterly article against the cockpit which was published in Ilocano under the auspices of the National Civic League, of which Mr. Osias was President. Mr. Osias shows that the cockpit robs men of their money, and thus tempts them to steal. Many a thief confesses that the cockpit was his undoing. Lying among cock-fighters is the rule rather than the exception. Laziness, poverty, and neglect of families follow in the wake of this vice. Tuberculosis and other diseases are spread in the cockpit, for hundreds of men expectorate on the ground and then raise a dust as they crowd about the pit in which the roosters are fighting. The sabbath is desecrated; religion is flouted; men's hearts grow hard from making merry over suffering; brutality, family quarrels, and misery are unfailing attendants of the cockpit. It is the enemy of education and by education it will be destroyed.

Gambling is not by any means confined to the cockpit, but is almost equally common with cards, dominoes, billiards, "juiting" (a Chinese form of lottery), horse-racing and various other games, European, Filipino, and Chinese. The laws regarding these forms of gambling are as absurd and chaotic as they are regarding the cockpit. One may play only one

game of cards (*burro*); one must play between certain hours, etc. The theory is that where any skill is involved, gambling is permissible, but where the game is purely one of chance, as "monte" for example, it must be made a crime. One might suppose that with such an abundance of legal games to choose from, people would not seek to violate the law, but the fact is that illegal gamblers lead the government a "merry chase." In connection with the trial of detective Ray Conley in 1923 it transpired that there are gigantic gambling combines, involving prominent men, and that these ramify through most of the provinces. Many men and some women make their livings largely or wholly by gambling.

Among the evil accompaniments of gambling is usury. Every town has its loan sharks, many of whom become enormously rich. The interest which these men have exacted is simply unbelievable. Mr. Arthur Prautch (who, it will be recalled, established the first Protestant missions in the Philippines) has for several years been doing wonderful work in connection with the Rural Credits of the Philippine Government, in uncovering, and, where possible, running to justice, some of the most unscrupulous men in this usury business. Cases which would literally fill volumes have come to light where slight loans (fifty or a hundred pesos or even less) have resulted in a few years in piling up and compounding interest until not only was all property of the victims gone, but they had signed themselves and their children away to their creditors as slaves to work until the debts were paid —which meant forever. Laws have been passed in recent years forbidding more than twelve per cent interest, but the loan shark business flourishes, and will exist as long as gambling continues.

PRIZE FIGHTS

The effect of athletics upon the cockpit has already been mentioned. There is one branch of athletics which bids fair to develop into a formidable vice, if it has not already become such. This is boxing. It has so many merits that many

persons feel that these outweigh all the evils which arise from its abuse. It holds before the youth the ideal of perfect physical manhood. It teaches, more perfectly than any other sport, that the highest physical condition means abstinence from those vices which sap one's vigor, such as smoking, drinking, and immorality. It teaches young men how to take punishment without drawing a knife or a pistol. That a sport which has all of these merits should degenerate into the commercialized prize fight, is deplorable, but this is its tendency everywhere, unless a sharp line is drawn. In Manila, prize fighting has become a formidable rival of the cockpit. Both of these games appeal to the same depraved appetites, the lust for gambling and the lust for blood. Literally thousands of people who are ashamed to frequent the cockpit may be seen in weekly attendance at the immense lyceum, betting on their favorite fighters. "The prize fight is spreading like a flood." One may see young aspirants training in many a shed, or running for miles through the streets at night to "get in form."

Dean Bocobo, ever keen and original, believes that it is so popular partly because it was introduced and popularized through the newspapers by Americans, so that many Filipinos believe it to be the great American sport. The Dean, who has lived for years in America, assures the young generation that "prize fighting occupies the same social standing in America that cockfighting occupies in the Philippines, and yet because it is from America, it has appealed to Filipino hearts. Prize fighting is nothing more nor less than a social vice in America." [1] The 1922 Methodist Conference warns that "the accessories" of the prize fight are a busy bar, a knockout and lots of blood, and the vitiating bet. As commercialized recreation, it becomes all that the great sport writers call it, a bad game. Dam this flood until it is no longer a menace. Let men box for fun, if they choose, but do not permit them to fight for money. It is easier to talk about damming the flood than to do it, for the prize fight is profitable business, and is backed

[1] "The Tragedy of Blind Imitation," Jorge Bocobo in *The National Forum*, September 1922.

by powerful foreigners as well as by influential Filipinos, while there is little public sentiment against it.

DANCE HALLS

Assistant Attorney-General Zaragosa writes in the census of 1918 as follows: "The dance halls have been the main cause of the ruin of many girls. My experience has convinced me that many of these girls enter the dance halls when they are still innocent and pure. Most of these unfortunate young women become professional dancers either through want of pecuniary resources or as a result of quarreling with their parents. Afterward, either by the evil company of women of the underworld, or through constant association with the guests of such places, they fall into the hands of men who deceive them with alluring promises. The first fall marks their downward career. . . . How many of our young men, whom Rizal has called the 'fair hope of the Fatherland,' lured by the bright lights of those places, have been checked in the midst of their career! What hopes have been blighted, what fortunes wrecked!" [2]

The Evangelical Church and the public school have fought together against the public dance hall and the cabaret, with success in some places and failure in others. Manila was for many years infested with dance halls of a low order. These places were the meeting places for prostitutes and their victims of all nationalities. "It is a sad and painful fact that 70 per cent of those who frequented the dance halls were students." Under Mayor Justo Lukban, a Protestant of high ideals, these dance halls were abolished within the limits of the city. The people never want them back. In 1922 the City Council proposed the passage of a bill reopening the dance halls. The flood of protests which poured in indicated that it was wise to hold a public hearing on the subject before acting. At that hearing, fathers, mothers, students, professors, Protestants, Catholics, Americans, Spaniards and Filipinos besought the City Council not to pass the bill. The head of the labor unions

[2] Vol. II, p. 1087, Philippine Census 1918.

informed the Council that, if the dance halls were opened, the entire labor vote would be turned against the Councillors in power. Nothing has been heard from the bill since.

Protestant churches have made a sweeping condemnation of modern dances. They have criticised the public schools more for encouraging these modern dances than for any other thing. Public school teachers have usually regarded dancing as a healthful form of exercise, and have provided frequent school dances, sometimes, pupils declare, putting pressure on children to compel them to attend. In this issue between the churches and the schools, it is important to see the fundamental issue. It is not only whether the dance will result in immediate sexual vice, but whether the minds of Christian students can remain free from evil thoughts while they are engaged in the typical American dances of to-day. Can young men dance for an evening without violating the seventh commandment as interpreted by Jesus, "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart"? Fifty young men in a Sunday school class in Cagayan, Misamis were asked this question by a missionary who was uncertain whether to condemn dancing in the public schools. Forty-nine of those young men said that they could not dance without breaking that commandment. A young theological student thinks that "formerly dancing was not so bad nor so tempting as it now is. When these modern dances (hesitation, rag, fox-trot, jazz, hula-hula, etc.) were introduced, dancing became unpopular in the estimation of ethical people."

A young woman, studying in the University, writes that she finds dancing very dangerous. "The tragedy of all this is increased by the fact that these young people are in their adolescent period, when the emotions are deep and strong, when the blood is rich, when the passions are tempestuous. It is the storm and stress period, the period of unstable equilibrium, when the individual is pecularly susceptible to debasing influences as well as to high and noble ideals." The final remedy she finds in "the Christianization of our high schools." Christian parents, she thinks, ought to unite in vigorous protest against the present order of things. "A more fundamental

remedy lies in supplying our public schools with consecrated, cultured Christian teachers. Let us demand of local boards of education that dancing be eliminated from our public schools. If parents wish their children to dance in spite of all warnings that are given, they can send them to private dancing masters and allow them to dance in their homes or elsewhere. But there are thousands of parents who do not wish their children to learn to dance. In fact their children are virtually forced to dance or suffer social ostracism in school life. . . . Already in our schools there are Christian teachers whose influence is strongly felt in the lives of the pupils. In the Cagayan High School we have one who has completely reformed the habit of dancing in our schools." [3]

PROSTITUTION

Prior to the year 1917 Manila had a segregated district (called *Gardenia*) for prostitution. The Protestant Church regarded this institution with horror. When Dr. Justo Lukban was appointed Mayor, its opportunity came, for Mayor Lukban was a Methodist. One night all the prostitutes in *Gardenia* were collected in automobiles, carried to a waiting boat, and transported to the town of Davao, in Mindanao. The mayor had previously been assured that there were men in Davao who were willing to marry these women. One may question the ethics of the proceeding, from Davao's point of view, but one cannot doubt the courage of the Mayor. He had taken the law into his own hands, because he could find no other way of getting the Red Light district off his conscience. The best people of the city of Manila were heartily glad to be rid of *Gardenia,* and nobody had the hardihood to bring the Mayor to court about it. *Gardenia* is closed forever. Occasionally politicians argue for its return in order to secure votes, but no Council will ever dare to reopen another market of vice.

Unfortunately many of the girls who went to Davao have returned to Manila, and others have entered from abroad. They seem to come in largest numbers during the Carnival

[3] Miss Bartolomea Adduro "Moral Training in the Philippines." 1923.

period. Although their homes are frequently raided, they manage to carry on their business clandestinely. Carromata drivers are employed to stop young men late at night and invite them to the homes of prostitutes. The Protestant churches do what they can to inform the police whenever they discover these cases. But, after all, this is the wrong end of the whole matter. So long as men seek for lewd women and so long as many women become lewd they will find a way to elude the authorities.

Prostitution is to-day looked upon as a symptom of a deeper seated disease. The cure for that deeper disease must be moral, intellectual and economic. Every prostitute and every lewd man had a history, usually of gradual fall. The Church has the vast task of seeing that those histories are not repeated by the coming generation.

Some people, notably Dean Bocobo, feel that the new liberty given girls of going with boys unchaperoned is improper in this or any other tropical country. "In ——— for example," writes a student, "where this liberty is practiced, a good number of mothers are complaining to the high school principal about the pregnancy of their daughters, right before examination week! . . . I earnestly exhort Filipina girls to shun this practice. . . . We are famous for our hospitality, but we must show no hospitality to evil customs. If foreign vices knock at our doors, we must drive them out and make it impossible for them ever to return."

Miss Elizabeth Bain (famous for the work she did to save soldiers and sailors from immorality in Europe during the war), visited Manila during 1922 and 1923 and tremendously stimulated the campaign for better sex education and legislation. The Evangelical Union took up the campaign. A special Committee on Social Hygiene was created, with President Camilo Osias at its head. The plan is to see that all the school children of the Islands receive suitable instruction along these lines. President Osias believes that immorality decreases as education advances. He finds that there has been a decrease of 19.1% in the number of crimes connected with sex between the years 1912 and 1918, while the number of educated persons

has steadily risen. The change from Spanish to American educational standards he finds beneficial to the general morality. The actual number of educated people in the Philippines must have increased by at least a million between the years 1912 and 1918, yet the number of crimes against chastity committed by educated people showed a great decrease. In 1912 there were 569 such crimes and in 1918 there were but 410.

The relationship of prostitution and immorality to economic conditions has not yet been studied, though it is a fruitful field of investigation. How many men do not receive sufficient salaries to support families? How many girls are trafficking in their own bodies because they have not been able to earn enough to keep up to the standard of living they demand in any other way? One is tempted to believe that this factor is not so great, at least among the young women, as it is in other countries. Perhaps we think it unimportant because we do not yet know. Investigation is badly needed.

ECONOMIC PROBLEMS

The Church has thus far failed to do anything of importance in the economic field in these Islands. Factories are not as yet numerous, but some of them are committing crimes in exploiting child labor, in underpaying and overworking women, and in failing to provide for the safety and health of their employees. Child labor is particularly notorious in the tobacco factories. Protestants have been more desirous of closing up tobacco factories entirely than of improving their laboring conditions. No pastor is allowed to smoke. Mrs. H. H. Steinmetz was the leading spirit in the organization of an Anti-Cigarette League, which is doing a quiet but effective work among students in opposition to the formation of the cigarette habit. In many a school room one may see a large placard containing statements by leading physicians regarding the evil effects of tobacco. In attacking this enormous business the Anti-Cigarette League has taken up the cudgels against a very large majority of the people of the Philippines, growers, manufacturers and users. One of the most encouraging and aston-

ishing facts in the Philippines is how relatively few of the student class are ever seen smoking. These tremendously earnest young people seem determined to do nothing that will injure their bodies or minds. All they need is a hint that tobacco is injurious and they will have none of it. This abstinence on the part of the students indicates that the fight against tobacco may not be as hopeless as it seems. In the meantime everything possible ought to be done to make the working conditions of tobacco factories as healthful and as wholesome as possible.

While problems connected with factories are not yet serious outside of Manila, great injustice has been done in all parts of the Islands to agricultural laborers and to house servants. The public conscience has not yet become awakened to this injustice. Matters are so infinitely much better than they were in Spanish times that people are inclined to regard them as ideal. In truth the ancient feudal system, known in Spanish as *casiquism,* still exists in modified form among ignorant people in all the provinces. The so-called *tao* class are so accustomed to it that they want nothing else—they feel unsafe unless thay may throw the responsibility for their economic welfare on the shoulders of some man whom they regard as more intelligent than they are. Where laborers are too ignorant to check up their own accounts, the owner keeps all the books and gets rich, while his laborers get only a bare subsistence—they expect no more. Agitation can do little to remedy this condition. Universal education is the only cure. As education progresses the last vestiges of *casiquism* will fade away. Meanwhile the Church can champion the victims of unusual hardship, and can demand the best possible educational and religious training for the children of those who toil. Innumerable house servants, men as well as women, are being held to their tasks by the fact that their employers have loaned them money, and the servants imagine that they are legally bound to work off the debt or go to jail, just as they had to do in Spanish times. Christians must become sensitive to the essential immorality of making virtual slaves

out of servants by loaning them money, even though the servants desire it.

The question of child labor in homes and on farms needs to be brought to the consciences of the Filipino people. "Go to any home and you will see a boy or girl doing some labor he or she ought not to do; go to the provinces and you will see girls remarkably retarded in growth by the fact that they must carry heavy loads, such as jars of water too large for them, or great baskets full of vegetables; and you will see the same little girls working in the kitchen all day long. In the fields you will see boys of eight, nine, or ten years of age behind heavy plows. Many of the children of the Philippines are working ten or fifteen hours a day." [4] When children have come to be regarded as the most important product in the nation, there will be no more sacrificing of their welfare to make money for their parents or masters.

The last moral reform which we will consider in this long and necessarily sketchy chapter, is that relating to corruption in politics. Filipinos have, as Dean Bocobo has so effectively pointed out, imitated American ways with too little discrimination. One of the bad American practices which has had too many imitators is that of selling votes. Fortunately the young generation of Filipinos is imitating the good American custom of treating these corruptors of the ballot to pitiless exposure. Miss Maria Lanzar received the first Master of Arts degree ever given by the University of the Philippines, in 1923. Her thesis was entitled "Corrupt and Illegal Practices in Philippine Elections." After a pitiless exposure of all the worst election frauds which have come to light, she ends with this fine idealism, so typical of the best thought of the younger generation:

"We must prove to the world that we can establish in these islands real democratic institutions where the rights and privileges of our people, rich and poor, shall remain sacred and inviolable. We must convince them that we are endeavoring to make this country safe not only for the present genera-

[4] Mariano J. Molina, "Christianizing the Social Order in the Philippines."

tion but for all posterity. Free, pure, and clean elections will be an incontrovertible proof of our capacity for an independent existence. We need a real illegal and corrupt practices act to further check corruption and to protect the rights of the people."

These magnificent young people, as splendid as any in the world, and in some respects without rivals, must bring about the moral reforms which have been discussed in this chapter—and they will!

The widespread habit of petty dishonesty which the rising younger generation so greatly deplores is perfectly understandable for one who has studied the iniquities of the Spanish regime. The only way in which a man could avoid absolute starvation was to deceive his *casique,* and due allowance was always made for this deception. While it was severely punished when discovered, a *casique* would have considered his tenant a fool to have been strictly honest. The crime was not in being dishonest, but in getting caught. The one great principle in life was not to cross or irritate the man in power. It was more important to say what he wanted said than to tell the truth. Little good would it do a man to go to court in defense of the truth, for the courts were not made for justice but for those in power. Justice was always up for auction to the highest bidder. The *Guardia Civil* exacted fowls, eggs, milk, and goats from poor villagers, and large sums of money from the rich, as the price of protection from *ladrones* (thieves), and at the same time took their "squeeze" from the ladrones as the price of protection from the courts.

Friars and priests were fattening upon their fees for masses, baptisms, marriages, funerals, and shrivings. It was an age in which one had to learn the art of concealing and lying successfully, and of avoiding the payment of any bill until absolutely compelled to pay it. When one recalls the dark past out of which the Filipinos have emerged, one wonders, not that there are any dishonest people, but that there are so many thousands of honest, noble, and thoroughly trustworthy Filipinos.

It must be said in conclusion, (for we do not wish to follow the all-too-prevalent custom of exaggerating the vices of the Filipinos), that none of the vices above enumerated, excepting cockfighting, are as prevalent as they are in most of the countries of Europe, and many of them are not as bad as they are in America. This fact is no ground for complacency, however, in a land which aspires to become the Christian model for the Orient.

A few years ago it was customary to endeavor to conceal unpleasant facts, with the idea that they would interfere with the campaign for independence. The era of concealment is passing. The young generation wants to know the truth, and when it comes into power it will be satisfied with no condition that is less than the best. The Filipinos are aiming, not to be the replica of America nor of any other country, but to be all the finest that their talents will permit them to become.

Chapter XXVIII

MEDICAL MISSIONS

The Spanish friars, by fostering a state of mind which was inimical to the scientific treatment of disease, rendered hospitals superfluous outside the more advanced centers. Excepting in Manila, Cebu, and Iloilo people would not have used hospitals if any had existed. Let the entire blame for this state of affairs fall where it belongs. Here, more than anywhere else, perhaps, the friars deserve sweeping condemnation. They did not themselves believe the superstitions they taught, and they spread these false teachings for the sole purpose of enchaining the Filipinos in the meshes of fear.

The oldest hospital and the best in the Spanish period was that of San Juan de Dios, which was established in 1696, by the Santa Misericordia Fraternity. It was turned over a half-century later to the religious order of San Juan de Dios. When the Americans occupied Manila the hospital had five departments, the first for men, the second for persons afflicted with the cigarette habit, the third for foreigners, the fourth for persons of distinction, priests and Spaniards, and the fifth for women. The San Lazaro Hospital was established in 1784 for lepers "under the indefatigable zeal and direction of R. P. Fray Juan de Mata, of the religious order of Francisco Descalzos." This was probably the finest act of charity in Spanish times. To-day the hospital is used by the government for contagious disease such as leprosy, smallpox, cholera, and tuberculosis, and includes also an insane asylum. All who have crossed the Ayala bridge in Manila must have noticed the little island in the middle of the river. On this island is situated the Convent of San Andres, one part of which is called the Hospicio de San Jose, a resort for convalescents. Another hospital at the convent of San Jose in Cavite com-

pletes the list of hospitals of any importance in the vicinity of Manila during Spanish times. Many unimportant institutions went under the name of hospitals but they did not deserve the name either in equipment or in size.

No page of Philippine history is more remarkable than that which records the progress in medicine since the American occupation. The number of patients treated in hospitals has taken the enormous jump of 1,400% between 1902 and 1918. In 1902 the number of patients treated was 11,588; in 1918 the number was 161,229. "In 1918 there was a greater degree of comfort in hospitals, a greater character of permanence, a larger supply of medicine in the free dispensaries, and a systematic organization of the sanitary force . . ."

Wherever there is a medical missionary he is likely to be the most popular man in the community. Not everybody feels the need for the particular brand of Christianity offered by Protestants; the missionary must create a demand for his product; but everybody comes, soon or late, to a sense of need of the mission doctor's medicine, regardless of their opinion of his religion. The first service therefore which impresses the visitor in a mission hospital is the way it breaks down prejudice and turns antagonists into supporters of Evangelical Christianity. In Aparri, Laoag, Vigan, Manila, Iloilo, Capiz, Bohol, Leyte, Dumaguete, Cagayan, Zamboanga, and Davao, one finds multitudes of people won over to friendship for Protestantism by the ministrations of the doctor and nurses.

As Dr. P. H. J. Lerrigo cleverly puts it, "Polong and Bolong (the "Word" and the "medicine") go well together, even though one must sometimes amputate a forearm with a buck-saw, as I once had to do." The following narrative of one of Dr. Lerrigo's itinerating experiences might be duplicated in the note books of any doctor in the Islands:

"After fifteen minutes of siesta on bamboo benches in the village school house, we rode away into the sun, and towards nightfall came to Del Pilar, where the sick gathered in the house of a good friend. Here we treated high and low—for the *presidente* of the town came for examination, fol-

THE LAND WHERE NATURE SMILES

PAGAN	CHRISTIAN	MOSLEM
508,596	9,332,960	443,037

WHO IS THE TRUE FILIPINO?

The height of each figure is proportional to the number of persons in the group which it represents. It is said that many people in Europe suppose that there are whooping Indians on the streets of New York! The impression which many Americans have about the non-Christian in the Philippines is just as absurd.

lowed by a large number of the poor, suffering from divers diseases. In the mist of the clinic we stopped while Doroteo took up the word in an informal way, talking to the crowd of sick folk. After the clinic we all went to the plaza, and again Doroteo proclaimed the Gospel and pleaded with the people. After the meeting the sick who could not come to us were visited. Thoroughly tired we came back to the solace of our traveling companion, the canvas cot." Does not this remind one of scenes from the gospels?

Thus the entering wedge has been driven into many districts which seemed hopelessly antagonistic to the Gospel. "There was a time," said Juan Rivera, "when I did not like to speak to a Christian preacher, but if a Christian doctor had come to me, I would have been won very easily to Christ. This is an age, my friends, when the beliefs and ideals of Christianity must be expressed in practical terms, and this is what medical science does." When Dr. James A. Graham settled in Tagbilaran, Bohol, that island was one of the most friar-ridden parts of the Philippines. At first he had no patients, for the priests terrified the people into believing that the Protestant doctor would kill or bewitch them; to-day his hospital is too small for the flood of patients who occupy it. To-day Dr. Graham is as well known as the highest official, and when he leaves for a vacation the loss is felt more keenly than at the departure of any other man. As one citizen of Bohol put it, "There is a feeling of sadness all over Bohol when Dr. Graham leaves even for a few weeks." When in 1918 he took his regular furlough those who had formerly fought him went to the dock to bid him farewell and to urge him to hurry back. It is said of Dr. J. Andrew Hall, first missionary to Iloilo, that he has so captured the hearts of the people of his island that when he leaves many people refuse to go to the hospital or even to church, until he returns. The extent of his personal hold upon the entire province is almost unbelievable.

When Dr. Warren J. Miller reached Leyte in 1913 he found the mission work struggling against the most bitter prejudice and the most unscrupulous persecution that has perhaps been experienced anywhere in the Philippines. But Leyte

was in pathetic need of a good physician. The report was circulated that the new doctor had a kind of dope in his medicine which would make Protestants out of Romanists and thus send them to Hell. It leaked out however that the priest in Tinawan was using some of Dr. Miller's medicine, and other people began to make the venture. Dr. Miller was able to advertise himself by means of a noisy motor-cycle. Naturally a friendly man, he left no opportunity slip by to hail every man, woman, and child he met on the road; if they did not respond he never knew it, and if they threw a stone at him —he was going faster than the stone. Gradually the children succumbed to his cheery personality, and would line the road to practice the little English they knew in greeting him as he flew by. To-day the visitor who accompanies Dr. Miller finds himself bombarded, not with stones, but with a double row of shouting children, cheering the *medico*. Surely this cannot be the island which ten years ago was the bitter foe of Protestants! It is no longer so. On the contrary, reports are coming from Leyte that splendid revivals and substantial acquisitions to the churches are placing it among the most promising stations in the Visayas.

The same sort of transformation took place in the city of Laoag in Ilocos Norte, where there was at first bitter hatred of both Americans and Protestantism. Dr. Cyrus L. Pickett has exhibited the spirit of Christ in a beautiful way for the last twenty years in that city, with the result that to-day there are few places where Americans are so loved or where everybody is so friendly to the Protestant cause. As. Dr. Pickett modestly puts it: "As to making friends for the cause which we represent, I think we have been successful. . . . Many times I have had such people say, 'Well I believe in this kind of missions' . . . I was pretty badly swamped one morning in the treatment of a bunch of tropical yaws, when a Roman Catholic representative of the Bureau of Health stepped in, and I said to him, 'Shed your coat and give me a lift.' After we had injected about seventeen cases, most of them children, he said, 'Well, doctor, you are doing more good in this country than I am. I see that right now.'"

In the light of all this one is not at all surprised to learn that the return of a medical missionary has more than once been greeted by a town holiday! Thousands of people love their doctors more than their saints, for they do them more good. "Nor," says Dr. Lyons, "is there anything so strikingly helpful in the presentation of the gospel message to the people in their present condition, as a spiritual ministration of medicine among them. The bare presentation of the Gospel to the people is much like tinkling cymbals or sounding brass of the kind we hear in the streets daily, as it holds the cross before disease-stricken eyes, and over graves of multitudes of poor who might have been saved through a little real love in the form of a few doses of medicine." The doctor with the love of Christ in his heart is the living incarnation of his Master before a people who for three hundred years have heard almost exclusively of a dying or dead Christ, and who knew little of the great physician.

Not all mission doctors are uniformly successful, to be sure. The difference does not seem to depend so much upon the superior technical skill of one doctor over another as upon the patience and love which the doctor is able to exemplify under all sorts of trying circumstances. It is true that usually the mission doctor is better equipped than his rivals in general knowledge of medicine, but it is not in this respect that he shines. It is when he draws his inspiration daily from his hour with Christ and carries that atmosphere with him through the day that he binds people to him with bonds of steel. At no time does one crave real love so much as when one is on a bed of illness. One knows by intuition whether the doctor loves the patient—or the patient's money. The mission doctor will rise at two in the morning as readily as at eight, will go long distances through storm as quickly as through sunshine, charges only what the patient is able easily to pay, will stay as long as necessary, and depart with a prayer for the patient, —and even though the patient lack faith in the prayer, he loves the spirit which called it forth. Many a patient has caught himself saying, "I wish all the world had the spirit of that doctor." In a mission hospital it is easy to let the patient

know Who is the source of that spirit. When the doctor offers a Bible as a parting gift, the patient knows that it is a gift of love, and reads it with the memory of the light that shone in the doctor's eyes. It is of the utmost importance that a mission doctor shall be a devout Christian and a man of great heart, who knows how to give himself with his medicines, how to *be* his own best medicine. His value to the Philippines depends more upon his personal qualities than upon his special qualifications as a professional man.

Modern missions does not estimate the value of a medical missionary solely by his apologetic value for the preaching of the Gospel. It regards the healing of the sick as in itself a part of the Gospel. The Christian physician makes a contribution in this direction which is frequently neglected by other physicians. His Christian vision of a better world to come constantly suggests definite methods of transforming his town and province into a little heaven. Unless stimulated by the Christian hope, most people are skeptical or indifferent about great social and sanitary transformations. The medical missionary, particularly if he belong to the new generation, comes to the Philippines with the definite purpose of helping in the building of the Kingdom in these Islands, and health is a part of that Kingdom. Prophylaxis and sanitary measures of all kinds loom far larger in his mind than merely curing people after they become ill. Physicians who are practicing medicine for a living find it far easier to "mind their own business" and cure the patients who come to them, than to attempt to educate the people to methods of prevention. In a sense a doctor is injuring his own business when he stops the causes of sickness. No doctor would consciously refrain from prophylactic measures for that selfish reason, but when one runs against all sorts of opposition from persons who think their business or personal freedom is interfered with by precautionary measures, one loses his zeal much more quickly than though there were large returns to be realized from stamping out disease. Especially is this true if one has little faith in the possibilities of a thoroughgoing social and spiritual transformation.

The missionary doctor is willing to risk losing trade in order to realize his vision of a diseaseless Philippines. He is perfectly willing to render both himself and his hospital unnecessary—indeed in so doing alone would he feel that he had entirely fulfilled his mission. He is apocalyptic in the daring of his faith. His "hat is in the ring" for every movement for better conditions, and when nobody else launches such a movement, he does. He throws all his influence into the campaign for universal vaccination, notwithstanding the torrent of abuse which he calls upon his head. One reads of Dr. Henry W. Langheim, in addition to the heavy burden which he carried in Silliman, supervising the vaccination of 40,000 persons in one year. Smallpox is still one of the most dreaded diseases in the Islands, particularly in the remoter and less advanced regions. When an epidemic breaks out the people are likely to spread in every direction carrying the disease with them. There is great fear of vaccination since it is supposed by many to produce disease, and only by infinite patience and insistence can large numbers of people be persuaded to receive the treatment.

Mission doctors contribute much to their communities by quiet insistence that the town or provincial officials shall enforce laws for the protection of food, those relating to clean wholesome markets, the screening of articles to be sold from flies, the proper disposal of refuse, etc. Continued education is the price of success along these lines, and it is precisely here that the mission doctor performs an invaluable service. Sometimes this process of education takes most unexpected turns, as for example, on the matter of non-cruelty to animals. One morning Dr. Charles T. Sibley of Davao saw a driver cruelly beating his horse. The doctor rushed down the steps of the hospital, grabbed the whip and proceeded to apply it over the driver's back until the latter screamed with pain. Then the doctor said in no low tone of voice, "If you ever beat that *caballo* again, I'll whip you within an inch of your life. Do you understand?" Although the driver understood no English, he showed every indication of having caught the purport of the doctor's remarks. The

medical missionary never forgets that he is a doctor of morals as well as of bodies.

Some of the mission doctors have won great reputations for themselves by heroic operations performed when other doctors valued their reputations too highly to run the risk. Since there is a superstitious dread of operations and of hospitals, sufferers do not often come until the diseases have reached an advanced stage. Even then the doctor must frequently use some other word than "operation" if he wishes to do anything with the patient. The most common of these operations are obstetrical. Women are rushed into the hospitals after midwives have subjected them to terrible torture in an effort to deliver. A common method employed by midwives is to place a heavy weight on the abdomen of the parturient woman, a practice denounced by physicians as exceedingly dangerous both to mother and baby. Sometimes the poor mothers are already dying, almost always they are in grave danger. It is wonderful what a high percentage of mothers and babies are saved under these conditions.

After a few signal successes the reputation of the doctor is made. One surgeon became so popular that people came flocking to him for operations for all kinds of amazing ailments. One desired his intestine opened to let the air out; another wanted his head opened to release a little demon which was boring in that section. Dr. Floyd O. Smith, of Cagayan, Misamis, found an unusually large number of people afflicted with hair lip. At first he experienced some difficulty in inducing the victims of this disfigurement to submit to an operation, but he persistently searched for willing patients until his reputation was made, and now every person with a hair lip on the north coast of Mindanao knows that he can be given an almost perfect cure at a very reasonable cost. Nothing that Dr. Smith could have done would have proven such eloquent advertising of his skill as a surgeon.

PUERICULTURE

The Mary J. Johnson Hospital in Manila, under the direction of Dr. Rebecca Parish, is devoted entirely to women and

children. Two new babies, on an average, come into the world every day under the kindly ministrations of the nurses of this hospital. Over two thousand different women and children occupy the beds of the hospital annually, while from fifteen to twenty thousand cases are treated annually in the dispensary. "The patients have all heard the Gospel, and have received gospels and portions of scriptures in various dialects to take home with them." The more than forty nurses in training reach out into all parts of Tondo, teaching mothers everywhere the art of caring for their infants, and carrying the message and spirit of Christ wherever they go. Dr. Parish is perhaps the leading authority in the Philippines on matters relating to motherhood and infancy. She has had an important part in arousing the entire nation to its present great interest in puericulture.

In 1916 the Philippine Legislature appropriated ₱1,000,000 "to assist in the campaign for the protection of early infancy, including the establishment of *gotas de leche* wherever it may be feasible and necessary." The money was given on condition that each province would contribute an amount equal to that offered to it by the Insular Government. The responsibility for spending this money was placed in the hands of a "Public Welfare Board," which in 1921 was reduced to a Public Welfare Commissioner. The Commissioner pins his faith on education of mothers. He issues thousands of pages of information regarding care of children and secures the dissemination of this literature through magazines, schools, churches, women's clubs, the Red Cross, government health officers, and The Associated Charities. Twenty-one thousand large pictures were distributed in 1921, so that even those who could not read might understand. Multitudes of women are being relieved from the fears which their ignorance has led them to entertain. There has been a widespread belief in the existence of a very active evil spirit, called *"aswang,"* which is supposed to molest pregnant women and newly born children. It corresponds to the superstition of the vampire in Europe, and, like the vampire, it is supposed to suck the blood from women and children while they are asleep. Ignorant

women are so terrified by the *aswang* that many of them become nervous, their appetites fail, and they cannot sleep, with the result that they lose flesh and give birth to small weak babies. The dissipation of this pernicious superstition is a national service. Women are also surrounded by taboos which interfere with the proper nurture and care of their children. For example it is widely believed that a woman should not nurse her child when she is cooking or ironing, since it is supposed that her milk is altered by the heat. If she has not nursed her baby for several hours, her milk is supposed to be unfit for food and must be removed from her breast before the baby may nurse. When a child is sick, saliva is rubbed over all of its body, a practice which is particularly pernicious if the saliva happen to come from the mouth of a tubercular person.

In a brilliant article called "Saints, Superstition and Sanitation," Mr. E. K. Higdon of Manila contends that "the Catholic Church, instead of dispelling the ignorance which makes superstition possible, has for four centuries drilled into the minds of the people a type of teaching calculated to increase their belief in, their fear of, and their dependence upon, spirits, good and bad." He asserts that "there is a direct connection between saint-worship as practiced here, and the fact that seventy per cent of the people born in the Philippine Islands die before they are twenty-one years of age." The people, he believes, put faith in the Roman Catholic *novenas,* and fail to take proper sanitary or medical precautions. These *novenas,* think Dr. Pardo T. H. Tavera [1] and Mr. Higdon, are partly to blame for the fact that a third of the Filipino babies die before they are a year old. "Why should a woman be very much concerned about the care of her newborn baby? Saint Vincent Ferrer has done wonders for mothers in years gone by; he will continue to do them if he is given a chance. For example this is recorded in his *novena*:

" 'A woman gave birth to a piece of meat without a human aspect. It was offered to Saint Vicente accompanied by a mass. At the epistle, it had a head; at the gospel, it had

[1] "Legacy of Ignorantism," Dr. P. T. H. Tavera, pp. 25 ff.

arms; at the consecration, it had legs, and finally a beautiful child was evolved.' . . . Dr. Carillo, district health physician of Tayabas, is authority for the statement that the people of the lower classes in that province believe that newborn babies should not be cured of illness because they are angels, and if they become sick and die it is because God wants to keep them near Him. . . . Immediately after Palm Sunday it is a common thing to see pieces of palm woven in various designs hanging in the windows of the houses. The belief is that charms made from materials blessed by the priests have the power to keep away the evil spirits of disease. . . ."

Puericulture centers have been established in about fifty places. Expectant mothers and mothers with children may have their health examined and receive free advice at these centers. The diet of mothers as well as that of the babies is given special attention, since ignorance regarding feeding is the chief cause of illness during infancy and early childhood. Nurses are being pushed into every province as rapidly as they can be prepared. In 1921 there were 920 nurses at work in the Islands, or an average of one for every municipality of 13,000 people.

The contribution which General Wood has made to the Philippines medically has constituted his finest achievement. In 1921 he called the First National Conference on Infant Mortality and Public Welfare. There were present 1293 delegates, of whom 113 represented women's clubs, 41 represented puericulture centers, 63 represented provincial boards, and the remainder represented schools and other institutions. The *Proceedings* of this Conference is the best volume on the subject of infant mortality that has been published in the Philippines.

That the efforts of the past twenty years in behalf of childhood have borne wonderful fruitage is shown by the fact that the death rate fell more than one half in fourteen years. In 1904 it was 801.26 per hundred thousand, while in 1918 it was only 397.56 per hundred thousand. That there is still a tremendous work to be done in this line was driven home to the 1921 Conference by the first sentence which was uttered

at its opening session: "Out of every thousand children born in the Philippine Islands, three hundred and twenty die under the age of one year."

CUTTING THE DEATH RATE

One of the important factors in the saving of infant lives is a better balanced diet for mothers and children. The Filipino people have not eaten a sufficiently large variety of foods. Poor people in particular have subsisted on polished rice without supplementing it with foods furnishing vitamines and proteins, with the result that *Beriberi,* a disease caused by malnutrition, carries off 193.35 persons per hundred thousand. No other disease is so easily preventable, and few are more baffling after they have reached the advanced stages. Thousands of little infants reveal by their swollen abdomens and their pipe-stem arms that they are innocent victims of ignorance on the part of their mothers, who might furnish them with proper milk if they knew what food to eat. Medical missionaries have had their full share in disseminating the knowledge which will prevent this disease. Beriberi is one of the diseases which should soon disappear from the civilized areas of the Philippines.

Tuberculosis has always been considered incurable, and, until recently, little or no effort has been made to save its victims. In many parts of the Islands mission doctors have made active campaigns in overcoming this fatalism and in teaching people how to prevent and cure the disease. Dr. F. W. Meyer of Capiz made a particularly active campaign, in the face of resentment on the part of many people at having their immemorial customs interfered with. Uneducated people have kept their windows closed tightly at night, partly to keep out imaginary evil spirits and partly no doubt to keep out more substantial invaders. This is not serious where the floors are made of bamboo and the walls of nipa. When the same habit is transferred to Manila or Iloilo where the walls are tight enough to prevent the entrance of fresh air, the mortality resulting from tuberculosis mounts rapidly. It is significant

that the largest death rates from tuberculosis are to be found in the above-mentioned cities.

The public has been aroused, and a Philippine Islands Anti-Tuberculosis Society is waging an effective fight against all causes of the disease, such as spitting, kissing images, malnutrition, poor ventilation, etc. Three free government dispensaries for tubercular patients are situated in Manila, and eight are in the provinces.

Malaria infects a large percentage of the people of the Philippines and results in the death of 37.4 per hundred thousand. It is another disease which can far more easily and economically be prevented than cured. Pernicious malaria in particular is exceedingly dangerous as it attacks the vital organs and responds to treatment only with the greatest difficulty. The gospel of mosquito nets for everybody and of mosquito examination has been preached and enforced as vigorously as possible by the missionary.

Of all diseases that plague the East, none sends such terror through the hearts of the people as *Asiatic cholera.* Nobody knows what to do. In Laoag a woman who had a rag doll in her window escaped the disease, while it broke out on both sides of her house. "In two weeks," says Dr. Pickett, "there were ten thousand rag dolls in the windows of the people of that province." The black earthen jars called *bangas* are painted white and hung on the gate posts for the same purpose.

"About three years ago, while we were living in Vigan in the province of Ilocos Sur, an epidemic of smallpox visited the city. The health authorities erected a temporary isolation hospital outside the city limits. One night a crowd of people went out and set fire to it. It burned to the ground. A new one was built. When the epidemic was at its height, I walked out past the place one afternoon and talked with the soldier stationed there. He was guarding the hospital, not to keep the patients from escaping—there was no one in it—but to frighten away the people who wanted to burn it. Why trust to sanitation when you have saints? For more than six weeks during that epidemic, processions marched through the

dusty streets of Vigan, carrying lighted candles, singing songs to San Roque, and petitioning him to save them from the disease. . . . They stopped near the houses where the white quarantine flag announced danger and asked the saint to drive away the disease; they kicked up the dust of the streets and breathed the germ-laden air; they marched for hours until they were tired enough to drop and then dragged their weary way home, fit subjects for the attacks of disease. . . ." [2]

When an epidemic breaks out in Cagayan, Misamis, people fill bamboo joints with kerosene and explode them with the evident purpose of frightening away the spirits of the epidemic. In that city the missionary had himself and ten members of his congregation appointed as temporary health officers. They visited every home in the city, leaving a one-page description of prophylactic measures, and examining every premise for sources of contagion. When, two weeks later, the disease departed, many people believed—and rightly—that at last they had discovered how to prevent cholera. There has been but one case of cholera in that city since 1917.

Perhaps the most spectacular success in the experience of medical missionaries has been in the treatment of a disease bearing a slight resemblance to syphilis, and called *Yaws*. It responds to salvarsan like magic. Dr. Pickett has treated more than four thousand cases without a single failure. The only hindrance, apparently, to the complete elimination of the disease is the high cost of salvarsan. Fortunately yaws responds to small doses.

Unhappily, venereal diseases seem to be on the increase, though accurate statistics on this point are not available. Possibly, as some maintain, the increased efficiency of the medical work of the Islands brings more to light, while there may in reality be less than formerly.

LEPROSY

In many parts of the world leprosy has afforded a striking illustration of the difference between Christianity and other

[2] "Saints, Superstition and Sanitation," E. K. Higdon.

religions. Mr. Sam Higginbottom has moved the hearts of thousands of Americans by his tales of the leper missions in India. The same wonderful tale may be repeated of the Philippines. People who are suspected of having leprosy are sent to detention places in San Lazaro Hospital in Manila. As soon as specialists pronounce the case genuine, the victim is sent to the Island of Culion between Panay and Palawan. In 1918 this island contained 4,692 lepers. While the disease is found in every province more of it is reported from Cebu than from anywhere else. In a period of twelve years Cebu sent 3,340 persons to Culion. Until very recently deportation to Culion was synonymous with slow torture to death. It was the most desolate, hopeless, and depraved place in the Philippines. One cannot imagine a more beautiful ministry than preaching the Gospel of hope for a better world to these wretched creatures who had lost all hope for this.

Members of the Presbyterian Mission paid regular visits to San Lazaro and to Culion for many years. Sra. Juana Coronel, a Bible woman in Tondo, did a beautiful service in San Lazaro, and later went to live in Culion. The tales she brought back to Manila stirred the churches and the missionaries as no word from Culion had ever done before. One young man, who had formerly been a resident in Ellinwood Dormitory in Manila, contracted the dreaded disease. Instead of succumbing to the general atmosphere of despair, he established a Sunday school, distributed Bibles, sang hymns, and laid the foundations for a strong church.

Meanwhile one of the modern miracles of medicine had transformed Culion from an island of despair into an isle of hope. Chalmoogra oil was beginning to cure a few patients each week. The treatment is long and frightfully painful, but lepers are willing to do anything if they may hope for life. A list of names is posted each week, telling who are dismissed and who have but a few more weeks of treatment. The eagerness with which those four thousand lepers scan the lists to see how far they and their friends have been promoted toward the longed-for day of release, is pathetic beyond description.

Rev. and Mrs. Frederick Jansen had prayed for many years that they might be permitted to give their lives to the lepers in Culion. At last the way was opened—their prayers were answered—and they went to that Island of misery carrying that spirit of Christ which emanates from them in such wonderful measure. This is the marvel of Christianity, that people like these should find their joy fulfilled in going to the place of all places most loathsome. Now, with faith, hope, and love stealing among them the people of Culion are gradually coming to see the world in a different light—and who knows but some day we may all go to Culion to catch a foreglimpse of the coming Kingdom of Heaven!

Possibly the greatest contribution of medical missions has been left until the last—the army of Christian Filipina trained nurses. Few of the nurses graduate from the hospitals without having learned a deep abiding friendship for Christ. "Of the seventy-three girls who have graduated from the Laoag hospital, all but four have come into the church before leaving the hospital, and one of these came in later." The other hospitals have an even better record. At Mary Chiles, the Disciple Hospital in Manila, "every girl is an active Christian." These sweet-faced little nurses are missionaries in the truest sense of the word. Their total influence in forwarding the kingdom of God cannot be estimated. They are in particular demand because they have not only efficiency but character and love. Many of the nurses for the Philippine General Hospital are deeply consecrated Christians, and deserve the same commendation as the nurses from the mission hospitals. Then there must be a tribute for the American nurses who have come to the Philippines and given their lives best, claiming and expecting no applause, that the Philippines might have hundreds of Christian nurses ministering to their stock. Mrs. Alice Agnew is giving her time to the Mary Chiles Hospital without remuneration, and it is her "genius in finance which makes the Hospital able to meet expenses with a very large charity list." A charity patient a few days before his death handed Mrs. Agnew his last tribute to his last little friend.

It expresses what thousands would say if they revealed their hearts:

I hear the swish of silent feet,
A presence softly glide;
I raise my weary eyes to see
A white form by my side.

I see her smile; she bids me drink
The chalice which she fills.
My heart beats fast, and all my soul
Flows forth in grateful thrills.

In ecstasy I close my eyes
While still she smiles at me;
But love finds eyes within my soul—
A seraph now I see—

An angel robed in shining white
Her face alight with bliss,
Flowers woven in her flowing hair
Is heaven—so near—as this?

Something has already been said of the fine contribution of the Rockefeller Foundation to medicine and sanitation in these Islands. Probably its finest achievement has been in connection with the discovery of a cure for hookworm. A survey, taken in the Island of Cebu, revealed that 79 per cent of the population were infected with hookworm, and that 98 per cent of the people were harboring one or all of the common intestinal parasites. It has been discovered that carbon tetrachloride destroys hookworm and tapeworm like magic, and that it is effective against other intestinal parasites. The Philippine Health Service has inaugurated a campaign of education throughout the Islands, and is putting the new drug at the disposal of all hospitals and local practitioners. The saving in human energy which this will bring to the Philippines is beyond all computation.

In 1922, The Philippine Chapter of the Red Cross began to cooperate with other agencies in the campaign against disease. Prior to that time it had been sending all of the money collected to the war-stricken districts of Europe. Since 1922 all of the money has remained in the Philippines. The Red Cross

has contributed generously toward the puericulture centers and toward the support of the nurses who have been placed in the provinces under the direction of the Public Welfare Commissioner. ₱50,000 were expended in 1922 to furnish hospitals, clinics and schools with supplies, such as gauze, pads, flannel goods, convalescent robes, and jackets. The other activities of the Red Cross are described in the chapter on Social Service.

Chapter XXIX

RELIGIOUS LITERATURE

The first newspaper that ever appeared in the Philippines was established in 1811. A newspaper called the *Diario de Manila* came into existence in 1848. All told there were started thirty-three daily newspapers and eighty-seven weeklies during the Spanish regime, but only three of these continued on into the American period. The newpapers were hedged about by such a severe censorship that they usually soon came to grief. This censorship was established by the Royal Order of 1837:

Art. 14. The official Bulletin, the only newspaper now in existence, and all other newspapers which may be established hereafter shall be subject to prior censure with regard to their entire contents, excepting such sections as shall relate to official matters, and matters pertaining to movements in the port.

Art. 20. Any editor or printer who shall print an article which does not conform in all respects with the manuscript approved by the censor . . . shall pay a fine of 50 pesos on the first offense, 100 on the second, and two hundred on the third. All of these penalties shall be doubled in case of the issue of an article not approved by the censor.

Art. 26. The censors shall not permit the insertion in newspapers of, (1) Articles expounding maxims or doctrines tending to destroy or change the Catholic religion in its worship or in its dogmas . . ."

No newspaper of a religious nature, excepting organs of the Roman Catholic Church, could exist for a single day.

The Filipinos were not a reading people in the Spanish period because they had almost nothing to read. One of the most remarkable of all the transformations which are taking

place in these Islands during the American regime is the formation of the reading habit. This is revealed very strikingly in the increase in the number of newspapers and periodicals between the 1902 and 1918 censuses.

	1902	1918
Total number of newspapers ..	41	114
Total circulation	68,236	263,260
English	18,630	83,009
Spanish	46,454	47,826
Native	3,422	58,084
Bilingual		59,741
Trilingual		11,100
Other Languages		3,600

There are two surprises in these figures. The first of these is that Spanish is read more to-day than in the early days of American occupation. The second, and more striking fact, is that the reading of papers in the native dialects has increased 19 times! At the same time it is clear that English has become the most important language for the reading public. The largest of the bilingual magazines (the *Free Press* for example) place the English section first. The figures indicate, therefore, that English is read in current magazines nearly twice as much as all the native dialects put together. If one add the vast number of schoolbooks, which are read more carefully than any other literature, the preponderance of English reading over any other is overwhelming.

In 1903 there was published one issue of a regular periodical for every 150 persons, while in 1918 there was one periodical for every 34 persons, almost five times as many magazines per capita in the latter as in the former year. But the increase of books in libraries is more astonishing still. In 1903 there were 1,067 volumes in English in public libraries. In 1918 there were 472,275 English volumes or 472 times as many in the latter as in the former year—or in other words an increase of 44,100 per cent!

A great factor in the increase in the reading of the dialects is the translation and sale of Bibles. In thousands of homes in the Philippines the Bible in dialect is the only book aside from the English textbooks of the children. The translation and sale of books among people who do not read, involve a very large financial loss. It was possible to translate Bibles into the dialects only because the Bible Societies had funds for the purpose which they never expected to recover.

Other religious publications had to be self-supporting, and have therefore advanced much more cautiously and slowly—altogether too slowly, as they now realize. The list is indeed short. The first Evangelical periodical was the *Christian Advocate,* which began publication in January 1920 in English, Spanish, and Tagalog, under the editorship of Rev. J. L. McLaughlin. This same name, translated into the dialects, has been used for several publications. In Ilocano it appears as *Naimbag a Damag* and is published conjointly by the United Brethren and the Methodists. It has a subscription list of 4,050, "the largest religious publication in the Orient." At Lingayen the name reappears under the Spanish title *Cristiano Abogado,* but the reading matter is in the Pangasinan dialect. In 1912 the *Christian Advocate* in Manila was changed to the *Philippine Observer,* which was to be a Union paper. It has been owned and operated by the Methodist Church and has gained a large subscription list in Methodist territory and a very small list elsewhere, so that it is in reality a denominational paper. It published the Bible Study Courses for the Evangelical Union, prepared by Rev. O. H. Houser and Dr. J. F. Cottingham for the students of Manila during the Bible Study Campaign of 1922.

The *Mabuting Balita* was published by the Presbyterians and Methodists for several years conjointly, but the Presbyterians have gradually ceased to subscribe and it has become a Methodist organ. The Presbyterians now have two publications for Filipinos, one published at Silliman Institute and called the *Silliman Truth,* and the other published in Visayan at Cebu, and called *Ang Kahayag* (The Light). This latter publica-

tion has printed a good Cebuan translation of "Pilgrim's Progress," first in serial and then in book form.

An interesting little religious semiweekly called *Ang Dalan,* began publication in September 1923. It is published by Rev. Luis C. Yapsutko, pastor of the Evangelical church in Dipolog, Mindanao.

The *Philippine Christian,* published by the Disciples, the *Philippine Presbyterian,* and the *Pearl of the Orient,* published by the Baptists in Iloilo, are written primarily for readers in America. An excellent "Minutes of the Annual Conference" of the Methodist Churches is written as much for Filipinos as for Americans but the minutes of other denominations are published by the missions, and are meant for Americans.

Fewer books and tracts have been published by or for the Filipinos than one might have expected. This has not been the result of a policy—on the contrary, it has been the result of a lack of policy. Missionaries have been so busy with their other duties that they have been unable to produce enough literature. There have always seemed so many duties that must be done this month and the next and the next. Hundreds of volumes would be needed to contain the letters which are written to American givers each year in frantic endeavor to keep the money supply rising as rapidly as the new demands for it appear. And so the years go by with too little written for the field and perhaps too much written for private correspondents in the United States. Missions have not frequently enough said to some gifted Filipino or American writer, "You are relieved of your other duties for the next six months. We are in need of tracts along the following lines and designate you to produce them. Go to Baguio (the delightful summer resort of the Philippines a mile above sea level) and stay there until you are finished." At every mission meeting every missionary and pastor should present a list of tracts and books which he desires written for his field, and the publications committee should find a way to meet that demand.

Even hymn books have been slow in appearing, and they are, as a usual thing, very inadequate. The first dialect hymn book was published in 1904, when Rev. J. L. McLaughlin trans-

lated about one hundred hymns into Spanish prose, and Messrs. Pedro Castro and Cipriano Santos, who did not understand English, translated them from Mr. McLaughlin's Spanish into Tagalog verse. This was the first edition of *Ang Hymnario,* which has been enlarged and improved until it is the best, indeed the only really adequate hymnal, in any of the dialects. The *Mga Alawiton,* published in the Cebuano branch of the Visayan dialect, contains a collection of beautiful hymns, many of them well translated, but they are too few in number and wholly without notes. This same comment might be made of all the hymn books yet published. They rank about where American hymn books were in 1800, only there are not nearly so many hymns in each book. There does not seem as yet to have been an adequate realization that singing can be of tremendous value as an educational medium in a country like the Philippines, where the people are so passionately fond of music. There are many extraordinarily good hymn translators who ought to be urged to greater productiveness. One feels that the Philippines are in need of a national hymnal "engineer," who might make an extensive study of hymnology in these Islands and bring it all up to a higher standard. There are musicians of the highest quality here, both Filipinos and Americans, but their services have not been requisitioned for this purpose.

Some of the missionaries and more of the pastors have discovered what a golden opportunity for forwarding the kingdom lies in the secular papers. In every large town there are dialect papers which are always starving for material. Here is an absolutely free medium which will reach people who are prejudiced or indifferent. Rev. Arcadio de Ocera, for example, published a series of interesting little articles called "The Parrot," "The Butterfly," "The Light of Brotherly Love," etc., in which he combated the atheistic writings of a prominent writer of his province. "At first," says Mr. Ocera, "the province was troubled and shaken by his reasoning. But with the Lord as my ally, I knocked that down, and doubts which used to disturb my people have disappeared."

The Evangelical Union has not had enough money to ven-

ture far into the field of literature. In 1912 it published an attractive Decennial Report, and had 10,000 copies distributed in the Philippines and America. In 1917 it published Hurlbut's *Teacher Training Course* in Tagalog, Visayan, and Ilocano—and found that the path of the publisher is perilous, for it published more copies than it was able to sell. The publication of prohibition literature by the Committee on Public Welfare and Morals is described in Chapter XXVII.

Among the books independently published, the most important is Mrs. H. H. Steinmetz's volume, called "Christian Ethics," which has been used by the Association Institute. Mr. E. K. Higdon, M. A., is author of a booklet on "The Choice of a Life Work," which has drawn the attention of many young men to the claims of the Christian ministry. Mr. Jose F. Jacinto has translated a tract of Dr. R. A. Torrey on "Sabbath Observance." The writer published a series of sermons under the title "Religious Problems of Filipino Young Men." There have been few other independent ventures of this sort.

The Seventh Day Adventists have made literature their first consideration, with remarkable results. They quote with approval the statement of Martin Luther, "Printing is the latest and greatest gift by which God enables us to advance the things of the Gospel." From 1905 to 1910 they sold English and Spanish literature only, but in the latter years some of their literature was translated into Tagalog. In 1913 they set up a small press of their own, and it "was soon operating from five o'clock in the morning until ten at night." Two years later a regular publishing house was established in Pasay, a suburb of Manila. Three years more and the publishing house was bursting, and had to be enlarged. Again in 1920 an addition had to be made to meet the tremendously increasing demand. In 1922 there were thirty press workers. Mr. J. J. Strahle, the sales manager of the gospel literature, writes, "The publishing house confines itself solely to the production of gospel literature, no commercial work being accepted. At present we have about fifty colporteurs in the Philippine Union Mission, selling gospel literature in nine different languages,

namely Bicol, Cebuan, Ilocano, Ilongo, Pampanga, Pangasinan, Tagalog, Spanish, and English. The books sold are Bibles and religious and health literature. The book sales in 1915, when our publishing house was established, amounted to ₱9,580.00. Each succeeding year has seen a good gain over the previous one, till now the sales amount to nearly ₱100,000.00 per year. The total sales from 1915 to 1922 amount to ₱558,311.44."

These tremendous results were attained by intensive use of the most modern journalistic methods. Every effort was made to produce attractive and even sensational literature, so that the Adventist doctrines might sell and be read by the largest possible number of people. They avoid prejudice by so camouflaging their publications that the reader does not suspect that he is reading propaganda until he has become interested, after which he continues reading despite his prejudice. The books on health and home remedies are scientific and are doubtless performing a service in many homes. Besides tracts and books, the Seventh Day Adventists now publish three magazines, one in Tagalog, one in Ilongo, and one in Ilocano.

The Methodists and Disciples have large publishing houses in Manila; the Presbyterians have a press at Silliman Institute, the Baptists at Iloilo, and the United Brethren in San Fernando. The nature and quantity of work put out by these presses may best be seen from a list of matter turned out by the Methodist Publishing House in one year:

In Tagalog
- 4,000 Pamphlets called "Tongues of Fire"
- 3,000 Hymnals
- 300 Teacher's Manuals
- 5,000 Special Song Sheets
- 2,000 Booklets on Baptism and the Holy Spirit
- 3,000 Pamphlets on Church Unity and Tithing
- 3,000 Tracts for Women

In Ilocano
- 3,000 Sunday School Hymnals
- 3,000 Pamphlets on Church Unity and Tithing

3,000 Pamphlets on Care of the Body
5,000 Tracts for Women

In Pampanga
1,000 Books on Church Unity and Tithing
3,000 Hymnals

In Pangasinan
800 Preacher's Manuals
5,000 Pamphlets on Church Unity and Tithing

In Samarinyo
1,000 Hymnals
4,000 Pamphlets on Religion and Education
4,000 On Religious Instruction

PART IX: OBSTACLES

Chapter XXX

THE PROBLEM OF RACES AND CLASSES

Intelligent Protestant Filipinos, if asked what constitutes the chief hindrance to the progress of Protestantism will frequently reply, "The race issue." The problem is so delicate that one feels greatly inclined to ignore it. Some things, no doubt, will cause least trouble if they are left unsaid for they cannot be remedied. On the other hand there are things which can be remedied and which need to be said. The tendency of all the Far East to become estranged from the Occident is felt to a certain extent in the Philippines, and the voices which tend to widen the breach are far from silent. Silence on the part of those who ardently desire warmer friendship will not avail, when thoughtless or professional trouble makers add daily to the petty irritations which may ultimately become perilous.

In the first place a very great deal can be done in the way of helping Americans and Filipinos to understand each other's psychology. There are very great racial and cultural differences between them. They have a very different etiquette—and, unless one determines to be tolerant, differences in manners may cause more dislike than almost any other thing. Americans are blunt—and are a little proud of it; Filipinos are very careful to avoid offense to the feelings of their neighbors. Americans, having grown up in the roar of noisy cities or on the tremendous expanse of the prairies, speak louder than most of the other people of the earth, while the voice of a Filipino is softer than that of a Frenchman. The customary way for an American to speak emphatically is to raise his voice, and his emphasis may easily be mistaken for anger. Grumbling and sharp retorts are a part of American humor—somewhat

like the rough and tumble of puppies at play. Many a Filipino has thought an American angry when he was only facetious, and may, as a matter of fact, have been in unusually good humor. Many a frown caused by the strain of a blinding sun in grey eyes, has been misinterpreted as a scowl of displeasure. Then Americans have unconsciously fallen into the rôle of schoolmasters; partly because so many came to the Philippines to teach, partly because a big man nearly always assumes a paternal attitude toward a smaller; and more than for any other reason because Americans have fallen into the habit of speaking the English language slowly and deliberately to Filipinos to be sure that they will be understood. Every day that passes, the American, even though his heart is humble and full of real affection, catches himself using that patronizing school-master tone of voice which he would resent if it were addressed to himself. And so, as Dean Bocobo has frankly said, Filipinos feel that they are underestimated by Americans. As a matter of fact, Filipinos are not underestimated. The better educated an American is, the more profound and genuine is his admiration for the Filipinos, for he understands what wonderful progress they have already made, and has boundless faith in what they are capable of becoming.

Unhappily there are a few loud-mouthed and very ignorant Americans in the Islands who create a good deal of mischief. What they lack in breeding and education they try to make up in boastfulness. They think they can deceive the Filipinos if they only assume a sufficiently imperious demeanor. A considerable number of such men drifted to these shores with the army. Let one incident suffice. Dr. Tavera is the leading scholar and one of the most pro-American Filipinos in Manila. He once declared that "the best thing that could happen to the Philippines would be for America to send us five thousand school teachers." While Dr. Tavera was seated one evening on the Luneta, the orchestra started, some distance away, playing "The Star-Spangled Banner." An American private was passing at that moment, and he hotly commanded the old Doctor to rise in honor of the American national anthem, adding

that every Filipino should stand when an American uniform was in his presence. Fortunately Dr. Tavera is too great a man to reveal any resentment. He quietly suggests that in order to avoid similar incidents in the future "The Star-Spangled Banner" be discontinued as the closing piece for outside concerts.

One of the noblest and most renowned of the Filipinos, whose name must be withheld, asked in a private conversation: "What are you going to do about certain Americans in the Philippines who misrepresent America? There are, in quite a number of towns and *barrios,* degenerate men who have become a disgrace to America, yet they are almost the only Americans, in some cases, that the Filipinos see. These men, taking advantage of the fact that they are Americans, bluster into a town, bawl out, 'Where's the *presidente?*' and send frightened boys in all directions to find that official. When the *presidente* arrives he is greeted with vile curses for not coming sooner. The Filipinos are a timid people, and do not answer back, but they lose all respect for men like these I have described. In my own case, for example, when I left home for America the people of my town pitied me. When, after a number of years I returned, the people asked, 'How could you have stayed all that time among those loud, profane people?' I replied that I had found Americans the pleasantest people on earth, and that I would have enjoyed staying longer. They could not believe that I was sincere. They had seen the wrong kind of Americans. Cannot something be done by your government officials to deport the degenerate class from the Islands?" Happily the town described in this conversation is exceptional. The majority of Americans in the Philippines are living respectable lives, and are invaluable assets to their communities. In almost every large municipality there are one or more Americans who are proving of great assistance in promoting Evangelical Christianity. If a few Americans could be converted or deported there could be little save praise to be said about the others.

The principal cause of irritation between Americans and Filipinos has been the question of independence. As a matter of fact Americans differ very widely on the question. The majority of Americans see perfectly well that the Jones Bill

unequivocally asserted that "it is, as it has always been, the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein." There are few Americans who would dare to advocate breaking faith with that promise. Business interests doubtless wish that conditions might so change that neither the Filipinos nor the Americans would ever desire independence for the Islands. Being large advertisers these interests have considerable influence with American newspapers, and they devote enough effort to propaganda to create the impression that the American community is opposed to independence. They do not represent more than one fifth of the Americans—the other four fifths find it discreet to maintain silence. The result is that the vocal one fifth seem to speak for the silent four fifths.

Missionaries, having no economic motive for an imperialistic policy, are overwhelmingly favorable to independence, and they desire it as soon as the Philippines can be guaranteed security from international complications. They see clearly that independence would mean an immediate advance in Evangelical Christianity, and that this advance would become accelerated as the young generation gained control of the government. They also feel that, with the matter of independence settled, thousands of Filipinos who are now devoting their talents and thoughts to the subject of independence would turn to other means of forwarding the progress of their country, and that religion would hold a more central place in the thought of Filipinos than it holds now. These views the missionaries are reticent about expressing for several reasons. First, they feel that they must not complicate their religious efforts with political issues. Second, they do not think the cause of independence would be forwarded by making it a Protestant cause. Third, the missionaries have struggled to avoid any breach with any of their fellow Americans.

Although these are all good reasons, it is nevertheless a question whether the missionaries have not lost more than they have gained by their silence. Their true position has been

misinterpreted by nearly all Filipinos. Many persons are prevented from giving the claims of Evangelical Christianity a fair hearing because they regard missionaries as retentionists. The leaders of the Aglipay Church and of the other independent Filipino churches use this argument with telling effect on every occasion. So wide spread has this impression become that a Professor in the University was heard to say that the Filipinos are divided into two classes: the Roman Catholics who are in favor of independence, the Protestants who are opposed to it because they have been influenced by the missionaries. Needless to say that this man is not a Protestant and he could scarcely have made a greater mistake. Yet the mistake is natural in the light of the silence maintained by the missionary group.

In 1922 the Methodist Annual Conference adopted the following resolution:

Whereas Protestant missionaries are sometimes misunderstood as to their attitude towards the Filipino desires and aspirations for self-government; and

Whereas certain newspaper comments have been made in connection with the address of Bishop Restarick before the Rotary Club last Thursday, which might be wrongly interpreted as reflecting the general missionary attitude;

Therefore, be it resolved; that we of the Methodist Episcopal Church of the Philippine Islands Annual Conference assembled put ourselves on record as being in entire sympathy with the national aspirations of the Filipino people;

Second, that in this connection we call attention to the very clear statement of our attitude as issued by Bishop Charles Edward Locke some months ago on this subject;

And third that we declare our hearty approval of every constructive effort of the Filipinos looking towards the realization of these national aspirations.

This apparently clear assertion of sympathy with the desire of the Filipinos for independence, is qualified by the following quotation from Bishop Locke:

"The American missionaries are neutral with reference to the whole independence question, and on all purely political matters, and have just one supreme wish, and this is *what is best for the Filipino people,* being assured that what is best for the Filipino people will be best for the Americans."

The above statements are perhaps as exact as any that could be made at the present time—officially missionaries are neutral on the independence question; personally and unofficially they are, as a rule, in "entire sympathy with the national aspirations of the Filipino people." They heartily wish the whole subject of independence might be settled at once, for it gets them into all kinds of trouble.

In the present hypersensitive state of the Filipino people regarding speeches, articles, and pictures which reach the American public, missionaries are constantly suffering unjust criticism because they are misquoted or misinterpreted. If an address in America describes the Ifugao pagans, the newspapers are almost sure to cross out the unfamiliar word *Ifugao* and substitute the word Filipino; and when this account gets back to the Philippines the unfortunate missionary is scored for wilful misrepresentation. Indeed the slips or misquotations of missionaries on furlough are almost the only statements which *do* get back to the Philippines. The Filipinos are absolutely right in opposing misrepresentations, for the cause of independence can be won only by giving the American people a favorable impression of the civilization of the Philippines. Magazines and newspapers seek to feed the insatiable hunger of the American public for something extraordinary. A photograph of an Igorot wearing a gee string has about a hundred times as much chance of being published as a photograph of the mayor of Manila. The Filipinos are doing the only thing they could do under the circumstances when they take into their own hands the task of educating the American public, and of running all misrepresentations to the ground. But it is hard on the missionaries who are the innocent victims of garbled reports. With independence

granted they would no longer feel like tight-rope walkers over a yawning chasm.

A brilliant Filipino orator recently declared, "No movement, whether it be social, political, or religious, which does not recognize the righteousness of the Filipino aspirations for independence, can succeed in these Islands." His assertion was greeted with rounds of applause. If the missionaries were to make their true position known, their cause would ride in on the rising wave of independence, and they would be able to aid in carrying the Philippines for Evangelical Christianity.

In contrast with friars, Protestant missionaries regard themselves not as being the rulers but only as the servants of the churches which they have helped establish, and they are striving to train men who can relieve them of their duties and render them unnecessary. They regard their service in the Philippines as necessarily temporary, and will consider that they have succeeded when they are able to leave everything in the hands of the Filipinos and return to their native land. As Dr. Cottingham puts it, "Whenever the Church of Christ in the Philippines is able to propagate itself, to evangelize the Filipino people, and to pay the expenses of this evangelization, when it can pay all expenses for its pastors, its schools, and its hospitals, then it will be a crime for any missionary to stay in the Philippines."

CLASS DISTINCTIONS

Though class does not play anything like the important rôle that it plays in India or even Japan, it nevertheless proves a divisive factor of considerable consequence. Indeed in a great many communities one finds practically all of one class in the Protestant church while all of another class are Roman Catholics. For example in Nueva Vizcaya, Rev. Felipe Marquez says there are three classes: "(1) The gentlemen (*señores*), (2) the middle class, and (3) the plebeians. In the southern islands these distinctions are being gradually done away, and the people have been more and more democratic ever since the American occupation. In the North, however, where Gadang

is the dialect these classes are still separated. Those belonging to the upper class will in no way mingle socially with those belonging to the lower classes, and the middle class also avoid the lower. If they act otherwise they lose prestige and the respect of the other members of their class. The Gospel was received by the 'fourth class' Ilocano people, who were our first adherents. Naturally the others as a matter of pride, or self-esteem, as they called it, immediately took a stand for the opposite side. As the lower classes look up to the upper classes as their guide and standard, many of them naturally followed this opposition. This constitutes the greatest hindrance to the spread of the kingdom."

Modern public and private education is rapidly creating another class distinction which may easily become a greater problem than the class distinctions inherited from Spanish times. Many of the young generation feel that their education has lifted them to higher level than that of their ignorant fellow townsmen or even of their relatives. In some instances young people have made themselves and others very miserable upon returning from college by refusing to associate with those who had formerly been their best friends.

Alongside of this aristocracy of education there is a growing aristocracy of wealth. The prosperous times which have attended the greater part of the American regime have enabled many people of business acumen to amass large fortunes and many more to become moderately wealthy. The two classes have been kept apart by the fact that the aristocracy of education uses English and the aristocracy of wealth uses Spanish or a Filipino dialect. There is a marked tendency, however, for the educated young men to choose the daughters of wealthy men as wives, and in this way the two aristocracies tend to merge.

The educated minister is tempted to associate with the educated aristocracy because he finds them congenial, and to cultivate the rich aristocracy because they can make large contributions to his church. This is one reason why many missionaries insist that we shall always need the half-trained preacher to reach the common folk. The Protestant churches

are getting far more than their proportionate share of the educated young people, as has been pointed out in a previous chapter. They are, indeed, in peril of becoming the church of the upper classes.

Chapter XXXI

THE CATHOLIC COUNTER-REFORMATION

Four agencies have been threatening the Roman Catholic Church: first, the public schools; second, the Aglipay schism; third, the Protestant churches; and fourth, American ideals and culture in general. The Catholic Church has been keenly awake to these dangers and has been making heroic efforts to counteract them in many different ways. In the first place she is reinforcing her army of workers with the ablest men and women she can secure in the United States and Europe. She is endeavoring in every possible way to gain control of the teaching force of the public schools. She has found it wiser to assume an attitude of friendly rivalry, and to seek to gain control of the education of the children by monopolizing the teaching force than to oppose public schools.

The friars have established schools just as rapidly as they could make openings for them. Between 1903 and 1918 they established 903 schools. The Presbyterian report of 1918 says, "We wish to sound the alarm against relying upon the public school system to educate people. The Roman Catholic is planting private schools everywhere. With Belgian, Dutch, and English priests in charge of the parishes, they are dominating the people more and more, to the destruction of the public school system, and in a few years may supplant them entirely with their own public schools. They are well organized and are drawing the net around the people again, so that they are recovering in large measure what seemed but a short time ago lost to them." [1]

The Jesuits in particular are bending their energies to win the young generation. The "Ateneo" or Atheneum was a Jesuit school for intermediate, high school and college stu-

[1] Presbyterian Annual Report, 1918, p. 299.

dents during Spanish times. It has been thoroughly Americanized in recent years. It now advertises that it has one of the largest American faculties in the Philippine Islands. There are thirty-four Americans and three Spaniards. "The general instruction is in English, imparted by Americans, an advantage which students in only a few schools of the Philippines enjoy. The American Jesuits at the Ateneo, and those coming this year, studied at the best schools of the Society in the United States. . . .Eleven more Jesuit fathers from the United States are coming to Manila to join the faculty."

The pedigrees of the twenty priests who came in 1921 are striking. They include one editor, two vice-presidents of American colleges, two prefects, the former head-master of Georgetown preparatory school, and five professors in various American colleges.

In June 1922, eight more American Jesuits who came to the Ateneo included a professor of arts and sciences, formerly of Boston College, the former president of St. Stanislaus Institute of Bandra, East India, a professor from Fordham University, professor of chemistry in Boston College, two men with doctorates from Woodstock College, and two graduates from American universities.

The publicity bureau of the Jesuit Society is nothing short of marvelous. Scarcely a day passes when there is not something in one of the daily or weekly papers bringing the Ateneo before the public eye. The leading spirit in this revived institution is Reverend Francis X. A. Byrne, S. J. This Father was a product of the public schools of Boston, and is said to have been a Protestant in his childhood. He is an able speaker and is asked to speak on many occasions. Next to Father Byrne the most popular attraction of the Ateneo is its athletics. Great attention is given to all public officials, and the occasions when these officials are entertained are advertised as widely as possible.

A new powerful order—the Belgian Fathers—has proven a valuable asset to Catholicism. "Pope Pius X reposed upon the missionaries of Scheut lez Bruxelles, the task of evangelizing the uncivilized tribes of the interior of Luzon. Over three

thousand children frequent their schools." These Belgian priests in the interior of Luzon are tremendously active and show the same zeal as the Spanish friars who came in the early days of the Spanish occupation. In 1919 the Right Reverend Alfredo Verzosa, Bishop of Lipa, administered the ceremony of confirmation to 3,300 new Christians. The zeal and earnestness of these Belgians in the prosecution of their work is revealed in the following statement of Rev. Rene Michelson, B.F.M., one of the finest and one of the most earnest of them. He is writing about the Igorots. "When during the night the missionary, unable to sleep, emerges from his convent and from a distance considers these naked black dancers, gyrating about a huge bonfire, he imagines himself present at a carnival of hell. There rises in his heart an infinite pity for these poor slaves of the devil and taking his rosary he walks toward the summit of the mountains where, under the beautiful starry sky of the tropics, he implores the Divine Redeemer mercifully to apply the fruits of His Blood to these poor people, who in the ravine below are behaving like demons to the monotonous beat of brazen cymbals and a hollow tree trunk."

In the morals of the clergy there has been a decided improvement in nearly all parts of the Islands. A young priest recently left one of the orders, declaring that the lives of its members were too terrible for a decent man to tolerate. But such immorality as may now exist is secret, whereas in Spanish times it was open and unashamed. One Protestant missionary feels justified in saying, "We believe the Roman Church is being made better by the Protestants and could attest many incidents in proof of our belief. No small by-product is the influence of our work on the lives of clergy and laity in the old Church." [2]

Robertson, writing in a Catholic organ, declares, "The Aglipay schism and the pressure of the Protestant sects have not been without a quickening influence on Catholicism, for they have aided by the very fact of their being part of the great task that confronted the American Catholic clergy, namely the establishment of the church in the Philippines on

[2] M. E. Report 1911, p. 35.

the American basis, and the correction of those undesirable conditions that have grown up during the years of Spanish control, when the church, being itself a part of the body politic, was injured by the very fact of that too intimate contact. The competition has served a good end for Catholicism, as it has thus been placed on its mettle in a way it might never have been without it. The American clergy, I venture to think, recognize this fully." [3]

Among the reforms which had been brought about, one should mention the reduction of the extortionate rates which were formerly charged, when priests took advantage of the superstition and ignorance of the people to rob them in payment of marriages, baptism, burials, etc. As Mr. Huddleston says, "Protestants have forced a marked reform in the Roman Catholic Church. We have forced her to put in more energetic young priests, and they are beginning to make reforms. They no longer charge large fees for their ceremonies but depend upon voluntary giving. They have organized Sunday schools and teach some scripture with their doctrine to the children."

The old priests of the Spanish period have to a great extent been replaced. In 1905 it was reported that there were only two hundred left, mainly teaching in educational institutions in Manila. There have come in their places men with up-to-date business methods. For example in the Methodist report for 1912 one reads that "Tuguegarao has a new Roman Catholic Bishop with an able American secretary." [4]

While there has been a decided improvement in the administrative efficiency of the Roman Catholic Church, the changes have not yet gone to the heart of the system or of the people. There are no signs whatever of a genuine spiritual awakening outside of the limits of the work under the Belgian priests and the French sisters. There must be a sweeping campaign against the multitudes of superstitions which are still encouraged or permitted in order to deceive the people. A few of these superstitions have already been mentioned in the chapter on Medical Missions.

[3] Robertson in *Catholic Historical Review*, 1917 Vol. 3; p. 387.
[4] A. L. Snyder in M. E. Report 1915, p. 45.

Briefly it is scarcely fair to speak of a Catholic Reformation so far as the leaders are concerned. There has been a tremendous reorganization and readjustment—there has not been a spiritual reawakening within the clergy. On the part of hundreds if not thousands of Filipinos there has been such a reawakening independently of their church. One could name a large number of Filipinos who have remained members of the Roman Catholic Church but who have become earnest students of the Bible. The church dare not officially object to this since Pope Pius X has come out so unqualifiedly in favor of a study of the Bible. It is also significant that Roman Catholic laymen attend the Young Men's Christian Association and act as its officials although the Roman Catholic Church officially denounces the "Y." Perhaps one half of the two hundred delegates who annually attend the Baguio Conference are Roman Catholics although the Church is opposed to their attendance. In Iloilo in 1922 bills were circulated among all Roman Catholic students of all schools warning them against this conference. The result was that Iloilo had the largest delegation at the conference that year.

The Roman Catholic members want a spiritual reawakening of the Church. When will their leaders desire or be able to lead them in such a reawakening?

PART X: CONCLUSION

Chapter XXXII

THE PHILIPPINES THE BEACON LIGHT OF ASIA

The Philippines are not yet abreast of America, in many respects; but they are speeding ahead like an express train overtaking a slow moving freight, and if they can continue their present speed, they will, within half a century, wave their hands at the other nations as they speed by. One who lives in this atmosphere of mighty earnestness is a dull soul if he fails to see in it the finger of destiny. It looks, indeed, clear that God is getting a nation ready for a great mission.

You walk past a college dormitory and you hear the voice of a student reading aloud. You glance up and see in his hand a very popular volume of orations called "Filipino Eloquence." The word you recognize, because it is dwelt upon and stressed more than any other, is "aspirations." It is the word to conjure with in the Philippines. What hope there is for a nation which makes that her dearest word! No other nation on earth is so unqualifiedly committed to the idea of progress. The Filipinos live *more* in the future than in the present.

For the moment the dominant note is political independence, because it seems to the Filipinos that without political autonomy they will not be free to realize their other ideals. It is the immediate objective, but it is not the ultimate goal. President Camilo Osias of the National University puts it thus: The aims of education in the Philippines are three in number: *nationalism, democracy,* and *internationalism*—"these three," he concludes, "but the first of these and the one of most immediate concern to the individual and the nation is the dynamic principle of nationalism."

President Osias's exposition of Filipino internationalism is classic, ranking with the best things that have been said anywhere on the subject:

"We are living in a world groping anxiously for a freer, happier, and more efficient existence. New world relations are being sought. New readjustments in international dealings are being made. . . .

"Conferences among master minds of the world are being held to minimize, and, if possible, abolish secrecy and intrigue, suspicion and greed, sorrow and hatred. The remedy for humanity's ills and the realization of the dreams of visioned poets and far-seeing sages are dependent upon, and conditioned by, the moods and attitudes of the masses. Proper international ethics is controlled by the mentality of the people inhabiting this war-weary world.

"The traditional policy of 'splendid isolation,' so popular in bygone days, has now been practically discarded. Leaders and educated citizens now see clearly the interdependence of nations. Peoples the world over are interbound. They are interrelated and interpenetrating in matters of sanitation, commerce, industry, transportation, production, customs, morals, religion and education.

"The youth of our land must be trained to look beyond our national borders. The early Filipinos had trade relations with their Asiatic neighbors. Political ties were established between our country and Europe, and more recently the fortunes of war brought us in touch with the English-speaking nations. Already, we have thus had active participation in a certain sense in world relations. It is proper that we should accentuate world consciousness, especially now that the prophecy of the Pacific becoming the theater of momentous international events has become a reality.

"The education of the Philippine Islands has attracted wide attention. Commissions after commissions have visited these shores to study and investigate the Philippine educational system. The Philippines in Far Eastern athletics has taken the lead, not only in the organization of the Far Eastern Ath-

letic Association but in her achievements. The last championship games staged in our neighboring republic witnessed the Filipinos establishing their athletic superiority among Far Eastern nations. The active participation of the Philippine Islands has been made possible largely through the instrumentality of the Philippine Amateur Athletic Federation, the greatest existing amateur body in the world.

"The young people of the Philippine Islands, too, are represented in the newly organized Far Eastern Students Alliance. The youth thus have a very vital way of becoming internationally minded through their intellectual and spiritual relations. Our religion in part makes us citizens of the world. . . . Acting upon the principle of internationalism we may well make our education in the Philippines an agency for the harmonizing of the cultures and civilizations of the East and of the West.

"One of the functions of education in accord with this principle is to teach peace as humanity's vested right and war as a wasteful and destructive agency for the settlement of national and international questions. In our schools we have heretofore been wont to present the hero always in armor. From now on we must present the hero as a being not always with a sword, but as one who by his industry, by his talent, by his patriotism, yes, by his humanity, disinterestedly renders effective service in the domains of peace . . . Perchance the great and distinct contribution of weaker nations may lie just in this that in the definition of international philosophy, they, more than others, the smaller nations more than the bigger ones, may be the instruments of Divine Providence for the teaching of the wisdom of peace and the criminality of war—peace as an attribute both human and divine and war as a grievous wrong and an enormous crime."

These paragraphs illustrate the truth that Filipinos have a genius for idealism; that they feel perfectly at home while entertaining the finest thoughts which enter the mind of man. Their spiritual genius is equal to that of the Hindus, and is wholesomer, because freed from the hectic pessimism of India.

It is an idealism healthier and more hopeful than one finds anywhere else in Asia, and as regnant with the spirit of optimism as any in the world. Is not this new Filipinism worthy of sounding the keynote for the new Orient? Is there any other land to which we may turn to find a nobler vision?

No less remarkable than the spiritual capacity of the Filipinos is their strategic position, (1) *historically* and (2) *geographically.*

Historically, their thousand years of preparation for this day, reminds one of a Chosen People millenniums ago. We have already seen that they are a blending of Indonesian and Mongoloid blood, and that for hundreds of years prior to the Spanish occupation they were in constant touch with both the Indian and Chinese civilizations. These contacts have never ceased. With the Chinese they have been increasingly intimate. The Filipinos know India better than the Chinese do, and they know China better than the Indians do. They have observed Japan, not with the distrustful prejudice of China, and not with the dreamy indifference of India, but with friendly and discerning interest. The Filipinos know all of the Orient better than any of the other Oriental peoples know each other; and they know the Orient a thousand times better than any Occidental does or ever can know it, for Oriental blood courses through their veins, and Oriental thoughts and emotions fill their minds. They alone are unprejudiced, racially and socially, toward every nation of the Far East. They are in a better position to adopt the viewpoint of statesmen than any other people of the Occident or of the Orient. In the Philippines it is possible to find Mohammedans and Christians sitting in the same legislative bodies, attending the same schools, expressing sentiments of mutual love, and working in perfect harmony.

On the other hand, Filipinos know Europe and America a thousand times better than any other Oriental nation does. The customs, the language, the religion, the art of Spain, were drilled into the Filipinos for three hundred years. The Filipinos, from one point of view, knew Spain better than she knew herself, for they not only appreciated her virtues for

what they were worth, but they also comprehended that autocracy and injustice of which Spain herself seemed unaware.

Twenty-four years ago they came under the discipline of the United States; several thousand Americans—school teachers, officials, and missionaries, set to work with prodigious energy to give the Filipinos, not only the English language, but also everything that seemed worth while in government, economics, sanitation, engineering, and religion. They found the Filipinos amazingly eager and able learners. The Filipinos, from one point of view, know America better than she knows herself; for they not only appreciate her virtues, but they see with eyes unblinded by national pride, her weaknesses as well. No other people of Asia could ever know America as the Filipinos know her unless they too passed through the tutelage which the Filipinos have had for a quarter of a century.

Then again, as men learn best by contrast, the Filipino has had the illuminating experience of observing two cultures, that of Southern Europe through Spain, and that of Northern Europe through the United States, struggling side by side for supremacy. Each culture the Filipino sees and understands in the light of the other. He knows that Spain has some qualities which are superior to those of the United States. He knows that America possesses certain qualities which, in this age at least, are indispensable, and for want of which Spain has lost her position among the leading powers. The Filipino student penetrates the hypocrisy and discovers the genuine in both cultures. The same genius for pricking bubbles that Rizal exhibited in his famous novels resides in every educated Filipino. Where he is free and trained, he subjects every religious doctrine, of Catholicism and Protestantism alike, to the same pitiless scrutiny. He is not misled by loud protestations of altruism or sanctity. He knows that while America is a tremendous improvement upon Spain in most respects, America herself is infinitely below the Sermon on the Mount. The Filipinos who know America best and who appreciate her most, are, like Dean Bocobo, most earnest in warning their countrymen against "blind imitation." At the same time

their criticism is friendly and discriminating, unlike the bitter antipathy so much in vogue on the mainland of Asia.

For the first time in history the four greatest streams of civilization the world has known, Northern and Southern Asia, and Northern and Southern Europe, have merged, in one nation. The Philippines are therefore historically in a position such as no nation has before enjoyed, to be as President Osias says, "an agency for the harmonizing of the cultures and civilizations of the East and of the West." The Filipinos are in a position to be, and many of them are today, the most cosmopolitan people on earth. White men may be cosmopolitan so far as the white race is concerned; Chinese may be cosmopolitan so far as the Orientals are concerned; but who save a Filipino can feel equally at home in a palace in Peking, in the White House in Washington, or in a salon of Paris? Few Filipinos have become such masters of the English language as yet that they can bend it to their wills as President Osias can. They know better than they can say. But the day is at hand when there will be multitudes of Filipino men and women, now in school laboriously building for themselves an effective vocabulary, who will hold up to the world a portrait of herself such as she never saw before. It would be surprising if some of the great international prophets of the future, men able to analyze and to disentangle the intricacies of world affairs, should not come from the Philippines.

We have spoken of the *capacity* of the Filipinos. We have spoken of their *historical preparation* for leadership. Their *geographic* position completes the triangle. They nestle up under the breast of giant Asia, as that great continent awakens from his sleep of millenniums and reaches out after Western civilization. They are the only nation which even calls itself Christian, in all the Orient. If a line were drawn between Christendom and heathendom, that line would pass below Japan, cut through the China Sea, divide Mindanao from Borneo, and leave the Philippines on one side, and Japan, China, India, the entire continent of Asia, on the other. Every other Christian nation is thousands of miles away; every other Christian nation is alien and of different color and race from

Asia. The Filipinos have no rivals from the Christian point of view, and, for generations to come, will have none. The field is theirs for the taking.

When one looks ahead fifty years and attempts to forecast the nations of Asia as they will be at that time, it is perfectly certain that China will still be largely non-Christian, that Japan will be non-Christian, that India will be non-Christian; and in the meantime the Philippines will have progressed in Christian vision and in organization so far that she will be the only logical nation to assume the leadership in Orientalizing Christianity.

There are Americans and Filipinos who will remain unconvinced, not about the *opportunity,* but about the *ability* of the Filipino, to assume this spiritual leadership. The assumption has been that the Occident always has led and always must lead in everything. In matters of religion this is the exact opposite of the truth. Every great surviving religion of the world came from the Orient. Nor has the temperate zone proven so favorable for religious genius as the tropics. Judaism, Christianity, Zoroastrianism, Mohammedanism, Jainism, Buddhism, and Hinduism came from tropical or semi-tropical Asia, and these are the great surviving religions of the world. If you wish to add Confucianism (which is ethics rather than religion) and Shintoism (which the Japanese assert is patriotism rather than religion) these are in Asia too. The chief contribution that Europe and America have made to Christianity is to lead it into a slough of theological despond. The major tendency of the Occidental mind has been to transform worship into philosophy—and to make it indigestible for the Oriental soul. The most religious men and women of the Occident have been engaged in a desperate effort to lead the churches back to a simpler faith—but who is wholly satisfied with the result? Many Christians are casting longing eyes toward the Orient in the hope that perhaps she may be able to do what the Occident has so signally failed to accomplish.

The Filipinos are the people, and perhaps the only people, of Asia, who are in a position to re-orientalize Christianity.

The Hindus are very religious, but theirs is a religion of despair, of stagnation, blind to the needs of life, impractical, personality-destroying, deadening—and Christ was the opposite of all of these things. China, on the other hand, is practical, meticulously careful for the concerns of this life, bending her soul to material things, profound in business and philosophy, but disappointingly shallow and unresponsive to the things of the spirit. The Filipinos combine an intense interest in this world with a marvellous appreciation of spiritual truth. They combine the potentialities of both the Chinese and the Indians. They have revealed these potentialities in spite of the centuries of repression which they endured under the heel of Spain. This book has attempted to reveal how their spiritual genius is bursting into blossom, now that their hour has come! They are going to work out for the Far East a simplified, beautified conception of the spirit of Jesus Christ—they will help the Kingdom of God to throw off its European garb, and take upon itself once more the Oriental dress in which it began its career.

Not only *can* the Filipinos do this; in a few years it may become plain that they *must* do it. The cleavage between the races seems, unhappily, to be growing wider. Asia will not always submit to dictation from Europe or America. She will listen to those who understand her heart, and who do not, at every step, do violence to her sensibilities. The day has, indeed, already arrived when the multitudes of Orientals will listen to Christianity only from Oriental lips. A considerable number of requests have come from various colleges in China for Filipinos to come and teach subjects which have hitherto been taught by Americans, because it is felt that Filipinos will prove more popular as instructors than white persons could be. One such request from Foochow College asks for a Filipino "who is (1) a Protestant, (2) preferably a university graduate, (3) one qualified to teach high school English. Is there any live young fellow in the theological school who could do the job, and who would like to come over here as a missionary for a year or two at say $50 Mex per month and travel? Living is dirt cheap here if he can get along on

Chinese food—about five pesos a month for board and room."

Why should not literally thousands of Filipino men and women be called to the continent of Asia a few years hence, to lecture, to advise as experts, to help work out for churches the religious and ethical problems of the continent? Why should not delegates come to the Philippines from every nation of Asia to learn how these Islands have applied Christianity to modern problems? And why should not a saner, higher, and more serviceable interpretation of Christ than this age, at least, has seen—why should not this take place in the land which could bear Rizal? When this vision shall have become general, thousands of young men, fired by the dual motive of patriotism and religion, will fling themselves with splendid abandon into the task of making the spiritual preparation needful for their high leadership.

The Student Volunteer Band is hard at work broadcasting this vision, and issuing a challenge for volunteers to help it come true. Judge Camus said that he prayed God that he might "see the day when Filipinos would be going to the continent of Asia, as American missionaries are now doing." And President Osias is preaching the doctrine that the Filipinos, if they "but have the persistence, determination, and perseverance, may place the Philippines at the vanguard of Oriental nations in matters cultural, aesthetic, and spiritual. And it is within the realm of possibility for us to assume a position of unquestioned leadership among the Malayan races." Especially true is this last sentence. Filipinos ought to go to the Moslem lands to the south and tell those bitter enemies of Christianity that Christian and Moslem Filipinos love each other as brothers, and have learned to sit in unity in the same legislative halls and the same schools.

All that is an ultimate goal. There is something which must be done before the other can happen. The Filipinos should first become wholly independent of foreign financial support and develop an initiative which will render foreign control needless. They should send missionaries to the Islands of Mindoro, Mindanao, Sulu, and Palawan, and to the mountains of Luzon to evangelize the non-Christians. Already this

part of the program has gone beyond the stage of agitation. Domestic missionary societies of the majority of the communions are supporting one or more missionaries among the mountain peoples. Mr. Godofredo Diwa works among the Negritos for the Methodist Domestic Missionary Society. Rev. Juan Abakan is supported in Mindoro by the Presbyterian Domestic Missionary Society. The *Timpuyod Mision-ero* (Missionary Society) of the United Brethren receives half of its income from the Filipino churches and half from the Mission. It now supports Rev. H. M. Macagba among the Benguet Igorots and Rev. Juan Leones and four deaconesses among the Kalingas. A United Missionary Society is in process of formation for the evangelization of the mountain tribes of Mindanao. These are small beginnings but the idea is spreading rapidly and one may confidently predict the rapid transformation of Philippines from a mission land to a missionary land.

But the chief concern of the Philippines is not, after all, how to send men and women abroad. The world is watching this country. Her progress in education, government, engineering, economics, sanitation, literature, and social service, his excited universal admiration. She needs but the touch of flaming faith and blazing vision; and the vices which remain—cockpits, gambling, dishonesty, and the like—will wither and die like germs under the sunlight. What she *is* will speak louder than any propaganda she might launch. Nine hundred millions of Asiatic people are hanging over the bleachers of their great continent watching this fascinating experiment, to learn what bearing Christianity has upon making democratic institutions a success. Oriental democracies have thus far failed. The Filipinos need only succeed and Asia will turn to them as men always turn to masters, to learn the secrets of Christianity and of democracy. But should the Philippines fail, then Asia might turn away from both Christianity and democracy. She would then learn from the Occident only science, militarism, hatred, and vengeance. Asia contains the majority of the human race. She will some

day glorify or annihilate civilization. These are the critical years deciding which fork in the road that continent will choose. Perhaps, therefore, the destiny of the Philippines is to be a factor in settling the fate of the world.

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APPENDIX

Statistics

In this chapter are collected the statistics and name lists which must be included in a work which pretends to anything like completeness, with no thought that anyone (save a statistics "fiend") will read the chapter through, but that it may be in a convenient form to serve for reference. It has been compiled from the two government censuses, from annual reports of mission boards, from church records, and from individual missionaries on the field. It is not a survey of the religious situation in any complete sense; no such survey of the Islands has as yet been made, though the need of it has been felt for a long while.

Roman Catholic Statistics

PHILIPPINE ISLANDS

Name of Archdioceses and Dioceses	Year Founded	Inhabitants: Catholic	Inhabitants: Non-Catholic	Parishes	Churches	Secular Priests	Monasteries: Men: Monastery	Monasteries: Men: Priests	Monasteries: Men: Brothers	Convents: Women: Nunnery	Convents: Women: Sister Nuns	Seminaries: Number	Seminaries: Alumni	High Schools: Number	High Schools: Boys	High Schools: Girls
Manila	1578	1,327,000	....	188	250	201	7	259	121	18	550	3-1	540-	16	3,080	2,284
Calbayog	1910	812,159	600	82	250	48	1	31	1	1	5	1-1	12- 30	3	266	150
Cebu	1595	1,500,312	....	141	200	138	3	57	2	5	29	1-1	31-720	3	208	180
Jaro	1865	1,000,000	500	160	200	112	2	56	29	5	40	1-1	40-140	6	500	600
Lipa	1910	670,000	10,000	88	72	58	..	17	..	..	..	..	.....	..	...	...
New Caceres..	1595	670,000	7,000	97	112	119	5	21	2	1	9	1-1	40- 50	2	351	145
New Segovia..	1595	900,000	....	104	110	79	..	18	..	..	..	1-1	450-	..	...	...
Tuguegarao ..	1910	250,000	45,000	35	41	23	11	23	1	1	8	..	.....	2	160	120
Zamboanga ...	1910	300,000	30,000	62	98	4	..	68	38	11	50	..	.....	..	...	...
Praef Palawan	1910	20,241	30,000	4	6	..	..	9	1	1	5	..	.....	..	...	...
		7,449,712	123,100	961	1,339	782	29	559	195	43	696	8-6	2,053	32	4,565	3,479

Atlas Hierarchicus 1913

More interesting to the average Protestant are the following Roman Catholic statistics:

Province	*Number of Churches*	*Value*	*Member-ship*
Abra	12	66,390	38,690
Agusan	9	214,000	26,523
Albay	136	1,309,768	257,852
Ambos Camarines	61	916,320	256,131
Antique	23	249,550	82,671
Apayao	..	.....	228
Bataan	19	335,685	50,070
Batanes	7	49,224	8,209
Batangas	31	1,454,400	327,503
Benguet (subpr.)	3	13,600	7,028
Bohol	289	1,438,893	350,924
Bontoc (s. prov.)	2	1,200	522
Bukidnon	6	8,700	6,848
Bulacan	172	1,306,922	236,806
Cagayan	92	699,810	149,473
Capiz	51	673,150	263,487
Catanduanes (s. p.)	11	171,500	63,349
Cavite	26	1,100,092	12,069
Cebu	127	3,008,291	836,192
Cotabato	..	.....	2,204
Davao (s. p.)	21	81,241	41,031
Ifugao (sub. prov.)	1	20,000	117
Ilocos Norte	13	2,402,920	48,690
Ilocos Sur	24	1,196,790	178,264
Iloilo	81	3,418,190	392,545
Isabela	20	258,769	80,364
Kalinga (sub. prov.)	..	.....	156
Laguna	56	1,656,181	147,353
Lanao	3	4,200	5,964
La Union	14	283,480	154,799
Lepanto-Amburayan (s. p.)	4	72,610	24,798
Leyte	167	1,383,757	580,156
Manila	33	11,632,580	157,734
Marinduque	6	180,800	51,693
Masbate (sub. prov.)	30	161,670	66,892
Mindoro	17	85,850	49,436
Misamis	60	542,899	108,732
Nueva Ecija	68	171,445	166,067
	1701	36,571,207	5,349,563

Province	*Number of Churches*	*Value*	*Membership*
	1701	36,571,207	5,349,563
Nueva Vizcaya	10	110,100	12,497
Occidental Negros	34	552,610	253,998
Oriental Negros	18	248,320	145,681
Palawan	44	107,400	44,589
Pampanga	239	2,132,006	242,791
Pangasinan	65	1,570,747	430,692
Rizal	67	1,518,160	165,676
Romblon	13	436,100	27,201
Samar	281	6,994,724	349,691
Siquijor	13	212,400	56,637
Sorsogon	104	468,158	177,106
Sulu	2	28,000	2,178
Surigao	80	206,416	94,716
Tarlac	33	185,335	114,776
Tayabas	37	1,095,010	196,543
Zambales	12	94,130	24,292
Zamboanga	25	189,390	62,539
	2,778	52,690,893	7,751,166
Membership from all non-Christian tribes (v. ii, p. 880)			39,761

(The Roman Catholic membership in each municipality in the Philippines may be obtained from the 1918 Census, Vol. II, by adding together Table 14 (from pages 396 to 433) and Table 38 (pp. 882-895), while the number and value of churches may be obtained from Vol. IV, Pt. I, pp. 40 ff).

STATISTICS OF THE IGLESIA FILIPINA INDEPENDIENTE (AGLIPAYAN)

(Census of the Philippine Islands, 1918, Vol. IV, p. 38, and Vol. II, p. 394)

Province	*Number of Churches*	*Value*	*Membership*
Abra	6	2,500	11,840
Agusan	3	1,950	5,985
Albay	..	.....	64
Ambos Camarines	1	1,500	10,533
Antique	17	12,800	67,201
Apayao	..	.....	170
Bataan	6	2,950	4,999
Batanes	..	.....	.....
Batangas	2	2,560	10,878
Benguet sub. prov.	..	.....	124
Bohol	11	2,430	6,175
Bontoc sub. prov.	..	.....	26
Bukidnon	..	.....	86
Bulacan	36	29,525	7,638
Cagayan	22	8,120	30,638
Capiz	6	3,900	18,233
Catanduanes (s. p.)	..	.....	1
Cavite	13	31,500	32,564
Cebu	5	9,850	15,042
Cotabato	..	.....	1
Davao	..	.....	563
Ifugao (s. p.)	..	.....	8
Ilocos Norte	20	20,730	165,739
Ilocos Sur	13	10,000	28,573
Iloilo	22	18,676	95,772
Isabela	13	7,330	27,483
Kalinga s. p.	..	.....	2
Laguna	15	37,100	43,228
Lanao	..	.....	395
La Union	1	1,000	3,732
Lepanto-Amburayan s. p.	..	.....	4,878
Leyte	18	19,250	14,667
Manila	4	32,000	89,554
Marinduque	1	3,000	4,966
Masbate s. p.	1	900	363
	236	258,661	705,271

Province	*Number of Churches*	*Value*	*Membership*
	236	258,661	705,271
Mindoro	11	2,830	10,920
Misamis	59	54,578	83,950
Nueva Ecija	12	4,438	51,044
Nueva Vizcaya	3	1,490	8,872
Occidental Negros	25	16,700	132,740
Oriental Negros	10	57,920	60,313
Palawan	..	.....	323
Pampanga	16	8,320	7,847
Pangasinan	35	28,560	124,897
Rizal	13	14,340	51,431
Romblon	10	7,120	27,178
Samar	6	6,360	10,651
Siquijor	..	.....	9
Sorsogon	..	.....	44
Sulu	..	.....	11
Surigao	42	13,430	24,107
Tarlac	19	11,200	49,293
Tayabas	8	14,550	10,005
Zambales	34	11,205	53,397
Zamboanga	1	500	203
Total	540	512,202	1,413,506

(The Aglipayan membership in each municipality may be obtained from the 1918 Census, Vol. II, by adding together Table 14 (pages 396-433) and Table 38 (pp. 882-895, while the number and valuation of churches may be obtained from Vol. IV, Pt. I, pp. 40 ff.)

STATISTICS OF THE EPISCOPAL MISSION

					Physicians				Other Workers			Nurses				
MANILA	Wives	Clergy inc. Bishop	Parishes & Missions	Lay Readers	American	Native	Deaconesses	Sisters	American	Native	Chinese	American	Native	Baptisms	Confirmations	Communicants
Cathedral Staff	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	...
Cathedral Parish	..	1	1	..	..	..	..	..	..	..	..	..	..	13	7	200
S. Stephen's Mission	..	2	1	..	..	..	..	..	1	..	6	..	..	7	..	179
S. Luke's Mission	..	1	1	2	..	..	1	..	..	..	..	..	..	14	..	102
S. Luke's Hospital	..	..	..	..	1	2	..	..	..	..	..	2	6	..	..	...
BAGUIO																
Church of the Resurrection	..	..	1	..	..	..	..	..	..	..	..	..	..	6	..	56
S. James' Chapel	..	1	1	..	..	..	..	..	1	..	..	..	..	29	26	175
BONTOC																
All Saints' Mission Tukukans	..	2	6	..	..	..	2	..	2	7	..	..	..	109	73	315
SAGADA																
S. Mary the Virgin	..	3	10	2	..	..	1	4	5	46	..	2	..	332	243	838
ZAMBOANGA																
Holy Trinity Mission	..	1	1	..	1	..	..	..	..	4	..	..	..	..	..	15
Non-Parochial	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	...
Total	..	16	22	4	2	2	4	4	9	57	6	4	6	510	349	1880

STATISTICS OF THE EVANGELICAL UNION

	Number of Outstations	Total Membership	Added During the Year	Number of Churches	Self-Supporting Churches	Total Receipts from Churches	Total Expenses for Church Purposes and Benevolences	Filipino Workers		American Workers		Number of Schools	Number of Students	Dormitories	Hospitals	Nurses in Training
								Male	Female	Male	Female					
METHODISTS	..	65,301	5,350	236	7	....	124,304	1,379	123	14	31	3	132	7	2	52
Cagayan Dist.	..	4,710	378	46	..	....	6,206	87	18	2	4	..	...	1	1	..
Central	..	5,328	266	..	..	....	12,543	125	5	1	1	..	...	..	..	..
Ilocos	..	4,068	266	..	..	....	8,202	123	12	1	2	..	...	2	..	..
Manila	..	9,732	832	..	..	....	41,189	137	8	7	14	2	...	2	1	..
Bataan-Zam.	..	3,646	619	..	..	....	7,983	116	..	..	..	..	...	..	..	..
Nueva Ecija	..	7,000	492	..	..	....	7,362	140	2	1	1	..	...	..	..	..
Pampanga	..	14,357	1,055	..	..	....	15,803	141	7	1	3	..	...	2	..	..
Pangasinan	..	10,028	1,008	..	..	....	9,062	315	42	2	..	1	...	..	..	..
Tarlac	..	6,432	483	..	..	....	4,894	205	29	..	..	..	...	..	..	..
PRESBYTERIANS	..	15,673	1,908	108	11	....	38,500	96	24	32	39	8	1,069	9	5	..
Manila	..	1,359	125	13	..	....	5,008	7	2	4	8	2	85	2	..	..
Iloilo	..	2,820	130	27	3	....	2,810	9	..	3	4	3	315	1	1	..
Dumaguete	..	3,012	349	14	4	....	4,259	9	3	10	11	5	666	..	1	..
Cebu	..	995	95	5	4	....	4,003	8	3	3	4	..	...	2	..	..
Laguna	..	1,029	199	7	..	....	6,842	7	..	1	1	..	...	..	..	..
Leyte	..	693	193	18	..	....	759	7	2	3	4	..	...	1	1	..
Albay	..	1,308	59	1	..	....	590	11	8	2	2	..	...	1	..	..

Tayabas	952	204	9	..	....	6,494	28	2	1	1	..	...	..	..	..
Bohol	1,470	148	7	..	....	1,133	1	..	1	2	..	...	..	1	..
Camarines	492	47	1	..	....	540	5	2	1	1	..	...	1	..	..
Batangas	1,543	165	6	..	....	6,408	4	2	1	1	..	...	..	..	..
BAPTISTS	5,824	451	100	6	9,101	....	55	34	9	21	46	2,276	4	2	..
Iloilo	2,385	125	35	1	333	....	19	11	5	12	21	991	2	1	..
Bacolod	2,340	287	49	..	7,215	....	29	13	2	4	20	1,111	1	..	..
Capiz	1,099	39	16	5	1,553	....	7	10	2	5	5	174	1	1	..
CHRISTIANS	7,326	652	91	2	2,825	....	32	16	10	14	9	235	3	3	40
Manila	5,000	357	35	..	....	....	..	..	2	2	..	...	1	1	..
Vigan	1,500	163	..	..	....	....	..	..	..	..	..	...	1	1	..
Laoag	1,230	385	22	..	....	....	..	..	..	..	1	...	1	1	..
Aparri	....	65	..	..	....	....	..	..	..	..	..	...	..	..	..
U. BRETHREN	2,858	269	37	..	3,005	....	18	14	4	5	1	27	2	..	..
S. La Union	....	...	36	..	....	....	..	..	..	..	..	...	1	..	..
Manila	....	...	1	..	....	....	..	..	..	..	..	...	1	..	..
AMERICAN BD.	2,200	250	16	..	3,700	....	18	4	6	8	6	545	2	2	..
Davao	100	...	1	..	....	....	1	..	2	2	5	530	1	1	..
Cagayan	2,100	250	15	..	3,700	....	17	4	2	4	1	15	1	1	..
Dumaguete	....	...	..	..	....	....	..	..	1	1	..	...	..	..	..
Manila	....	...	..	..	....	....	..	..	1	1	..	...	..	..	..
CHRIST. MISS. ALLIANCE	....	400	6	..	....	....	3	6	2	2	2	160	..	..	..
Zamboanga	....	...	..	..	....	....	..	..	..	..	..	...	..	..	..
Margasotubig	....	...	..	..	....	....	..	..	..	..	..	...	..	..	..
Jolo	....	...	..	..	....	....	..	..	..	..	..	...	..	..	..

SEVENTH-DAY ADVENTISTS STATISTICS

Central Southern Luzon Conference	1,954
Northern Luzon Mission	369
Cebuan Mission	110
West Visayan Mission	491
TOTAL	2,924
They have:	
Ordained Preachers	7
Licensed Evangelists	19
Licensed Missionaries (Filipinos)	58

STATISTICS OF THE EVANGELICAL METHODIST CHURCH (ZAMORISTA)

Estimated Membership	20,000	
Number of Pastors and Circuits:		
Manila		6
Rizal and Cavite		10
Bulacan		7
Laguna		5
Bataan		5
Nueva Ecija		4
Tarlac and Pampanga		4
Pangasinan		1

IGLESIA CRISTIANA TRINITARIA STATISTICS

Estimated Membership	700	
Congregations:		
Manila		2
Tipas, Rizal		1
San Juan Laguna		1
Pastors		3

THE PHILIPPINE ISLANDS SUNDAY SCHOOLS STATISTICS

Denomination	*No. of S.S.*	*Officers and Teachers*	*Enrollment*
Methodist	339	2,214	31,370
Presbyterian	312	1,070	14,120
Disciples	99	332	8,927
United Brethren	39	258	2,359
Congregational	34	90	1,108
Baptist	108	432	5,613
Chn. and Miss. Alli.	3	18	130
	934	4,414	63,627

ROMAN CATHOLIC RELIGIOUS CORPORATIONS

1. *Dominicans.* O.P. Wear black wool.
   Very Rev. Father Provincial (Very Rev. Serapio Tamayo, O.P.)
   Convent of Sto. Domingo, Intramuros, Manila.
   Father Rector, University of Sto. Tomas, Intramuros.
2. *Augustinians.* O.S.A. Wear long cassock under white rocket which is covered by black hood or cloak.
   Very Rev. Vicar Provincial, Augustinian Convent, Intramuros, Manila.
3. *Franciscans.* O.S.F. Wear gray or brown gown coarse cloth. Cord around waist. Pointed hood or capuche.
   Very Rev. Commissary Provincial,
   Franciscan Convent, Calle Solana, Intramuros, Manila.
   The Very Rev. Father Rector, Third Order of St. Francis, Calle Solana, Intramuros, Manila.
4. *Recolletan.* O.S.A.D. Reformed Augustinians.
   Very Rev. Father Prior,
   Recolletan Convent, Calle Cabildo, Intramuros, Manila.
5. *Capuchin.* Austere Franciscans, "a barefooted and long-bearded Capuchin."
   Very Rev. Father Superior.
   Capuchin Convent, Gral. Luna, Intramuros, Manila.
6. *Benedictine.* O.S.B. "Black Monks" from their black clothing.
   Very Rev. Father Prior,
   St. Beda Convent, Tanduay, Manila.
7. *Jesuits.* S.J.
   Very Rev. Father Superior (Very Rev. Joaquin Villalonga, S.J.)
   Colegio de San José, Calle P. Faura, Ermita, Manila.
   The Very Rev. Father Rector (Father Byrne, S. J.)
   Ateneo de Manila, Calle Arzobispo, Intramuros, Manila.
8. *Redemptorists.* C. SS. R.
   Very Rev. Father Superior (Rev. J. Doyle, C. SS. R.)
   Malate Convent, Calle M. H. del Pilar, Malate, Manila.
9. *Belgian Missionaries..*
   Very Rev. Father Superior,
   2020 Herran, Paco, Manila.
10. *Vincentians.*
    Very Rev. Father Superior,
    213 Calle San Marcelino, Manila.

CLASSIFICATION OF RECOGNIZED ETHNOGRAPHIC GROUPS ACCORDING TO RELIGIOUS BELIEF

		Prof. Otley Beyer's Estimate	*1918 Census*
CHRISTIAN:			
1. Visaya			
Cebuan dialect group...	1,571,905		
Panayan " " ...	1,269,142		
Aklan " " ...	137,689		
Samar-Leyte dialect group	598,683		
Mindanao dialect group.	366,708		
Other Islands (Luzon, etc.)	33,083		
		3,977,210	
2. *Tagalog*			
Luzon	1,694,873		
Other Islands	94,176		
		1,789,049	
3. *Iloko*			
Luzon	974,231		
Other Islands	14,610		
		988,841	
4. *Bicol*			
Luzon	627,525		
Other Islands	57,784		
		685,309	
5. *Pangasinan*			
Luzon	381,341		
Other Islands	152		
		381,493	
6. *Pampangan*			
Luzon	336,822		
Other Islands	362		
		337,184	
7. *Ibanag*			
Luzon	156,097		
Other Islands	37		
		156,134	
8. *Sambal*			
Luzon	56,083		
Other Islands	63		
		56,146	
9. *Gaddang*		21,240	
10. *Kalamian*		11,350	
11. *Ivatan*		6,392	
12. *Isinai*		2,647	
13. *Dumagate*		352	
Total Christian Population....		8,413,347	9,332,960

MOHAMMEDAN:

	1916 Beyer's Estimates	1918 Census
1. *Sulu*	87,400	93,329
2. *Magindanao*	79,850	109,062
3. *Samal*	78,700	71,007
4. *Lanao*	58,350	77,481
5. *Yakan*	7,290	15,921
6. *Sanggil*	2,450	94
7. *Palawan*	1,940	....
Total Mohammedan Population..	315,980	443,037

PAGAN:

1. Ifugao		132,500	69,717
2. Kalinga		67,450	22,275
3. Bontok		63,258	28,424
4. Igorot		61,308	65,424
(*a*) Kankanai dialect	47,887		
(*b*) Inibaloi "	13,421		
5. Bukidnon		48,500	10,708
6. Manobo		39,600	26,936
7. Subanun		31,450	19,583
8. Tinggian		27,648	7,034
9. Mandaya		25,000	7,950
10. Apayao		23,000	12,134
11. Tagbanua		19,460	14,478
12. Gaddang		12,480	5,268
13. Mangyan		12,250	11,030
14. Bila-an		10,400	18,084
15. Bagobo		9,350	13,182
16. Ata		7,500	5,051
17. Tirurai		7,150	7,830
18. Tagakaolo		7,100	5,218
19. Ilongot		6,150	2,376
20. Kulaman		3,600	381
21. Mangguangan		2,500	2,970
22. Isamal		983	130
Total Classified Pagan Population		618,637	

UNCLASSIFIED PAGAN PEOPLES (Mostly aboriginal primitive types):

	1916 Beyer's Estimates	*1918 Census*
I. *Distinct Negrito and Negroid Types*		
1. East Coast of Luzon	12,500	.....
2. Zambales Mountains	9,186	.....
3. Southern Luzon	4,800	.....
4. Apayao Swamp Region	4,500	.....
5. Mamanua	3,850	1,608
6. Batak	675	471
7. Ilocos Mountains	415	.....
II. *Non-Negroid or Semi-Negroid Types*		
1. Hill People of Negros	19,258	.....
2. Hill People of Panay	16,421	.....
3. Hill People of South Luzon	4,600	.....
4. Hill People of Central Luzon	4,316	.....
5. Hill People of Lamar	1,420	.....
Total Unclassified Pagan Peoples	81,941	.....
FOREIGN BORN:		
Miscellaneous Foreign Born	73,366	.....

SUMMARY

		1916 Beyer's Estimates	*1918 Census*
CHRISTIAN OR CIVILIZED			
Christian	8,413,347		
Foreign Born	73,366		
		8,486,713	9,332,960
NON-CHRISTIAN			
Mohammedan	315,980		443,037
Pagan	618,637		508,596
Unclassified Pagan	81,941		
		1,016,558	
Total Population		9,503,271	

ALPHABETICAL LIST OF RECOGNIZED LANGUAGES AND DIALECTS ACCORDING TO ETHNOGRAPHIC GROUPS

Group — *Dialect*	*Number of People*
1. Apayao	
1. Apayao, or Isneg	23,000
(Other dialects unknown)	?
2. Ata	
2. Dugbatang	1,000
3. Tugauanum	500
(Other dialects unknown)	6,000
3. Bagobo	
4. Bagobo	5,600
5. Gianga	1,200
6. Obo	350
7. Eto	200
(Other dialects unknown)	2,000
4. Bicol	
8. Bicol language	685,309
5. Bila-an	
9. Bila-an	8,000
10. Tagabili	2,400
(Other dialects unknown)	?
6. Visaya	
11. Cebuan	1,848,613
12. Panayan, or Hiligainon	1,289,142
13. Aklan	137,772
14. Samar-Leyte	601,683
15. Mindanao (several minor dialects)	100,000
(Other dialects unknown)	?
7. Bontok	
16. Bontok	29,258
17. Kadaklan-Barlig	8,000
18. Tinglayan	20,000
19. Dananao-Bangaad	6,000
(Other dialects unknown)	?
8. Bukidnon	
20. Bukidnon	38,500
21. Banuawon	10,000
(Other dialects unknown)	?

Group *Dialect*	*Number of People*
9. Dumagat	
22. Dumagat	352
10. Gaddang	
23. Gaddang language	16,240
24. Yogad	5,000
25. Maddukayang, or Kalibugan	8,480
26. Katalangan	2,000
27. Iraya	2,000
(Other dialects unknown)	?
11. Ibanag	
28. Ibanag language	136,134
29. Itavi	20,000
(Other dialects unknown)	?
12. Ifugao	
30. Pure Ifugao, or Kiangan	86,000
31. Sub-Ifugao, or Silipan	45,000
32. Lagaui	1,500
13. Igorot	
33. Kankani	27,887
34. Baukok	12,000
35. Malaya	8,000
36. Inibaloi	12,621
37. I-waak	800
(Other dialects unknown)	?
14. Iloko	
38. Iloko language	988,841
15. Ilongot	
39. Egongut	2,150
40. Italon	2,000
41. Ibilao, or Abaka	2,000
(Other dialects unknown)	?
16. Isamal	
42. Isamal	983
17. Isinai	
43. Isinai, or Inmeas	2,647
18. Ivatan	
44. Ivatan	6,392
19. Kalamian	
45. Kalamian, or Kuyonon	11,350
(Other dialects unknown)	?

Group *Dialect*	*Number of People*
20. Kalinga *	
46. Dadayag	12,000
47. Kalagua, or Kalaua	12,000
48. Nabayugan	2,000
49. Mangali-Lubo	13,000
50. Lubuagan	16,450
51. Sumadel	6,000
52. Gina-an	6,000
(Other dialects unknown)	?
21. Kulaman	
53. Kulaman	3,600
(Other dialects unknown)	?
22. Lanao	
54. Lanao, Rranao, or Ilanum	58,350
(Other dialects unknown)	?
23. Magindanao	
55. Magindanao	79,850
(Other dialects unknown)	?
24. Mandaya	
56. Mandaya	15,000
57. Mansaka	5,000
58. Pagsupan	5,000
(Other dialects unknown)	?
25. Mangguangan	
59. Mangguangan	2,500
(Other dialects unknown)	?
26. Mangyan	
60. Hampangan, or Bulakao	5,250
61. Abra-de-Ilog	2,000
62. Bako	2,000
63. Bangon	2,000
64. Bukil, or Bukid	1,000
(Other dialects unknown)	?
27. Manobo	
65. Manobo	30,600
66. Debabaon	3,000
67. Libaganon	6,000
(Other dialects unknown)	?

* The numbers given for the various Kalinga dialects are in most cases mere guesses, and are not to be considered as accurate estimates. The total for the whole group is not far from the true number.

Group *Dialect*	*Number of People*
28. Negrito and Negroid Groups: (Dialects too little known to classify. For a discussion of Negrito speech, see descriptive matter in Part Two)	35,926
29. Non-Negroid or Semi-Negroid Hill Peoples (Dialects too little known to classify; for notes on some dialects, see descriptive matter in Part Two)	46,015
30. Palawan	
68. Palawan	1,940
Culamanes-Culion and North Palawan	
31. Pampangan	
69. Pampangan language	337,184
32. Pangasinan	
70. Pangasinan language	381,493
33. Samal	
71. Samal	78,700
(Other dialects unknown)	?
34. Sambal	
72. Iba Sambali'	39,715
73. Bolinao Sambali'	16,431
74. Tina	?
35. Sanggil	
75. Sanggil, or Sanggir	2,450
36. Subanun	
76. Dapitan	8,450
77. Sindangan	10,000
78. Buluan-Kipit	6,000
79. Tukuran	7,000
(Other dialects unknown)	?
37. Sulu	
80. Sulu	87,400
(Other dialects unknown)	?
38. Tagakaolo	
81. Kagan, Kalagan, or Tagakaola	7,100
(Other dialects unknown)	?
39. Tagalog	
82. Tagalog language	1,789,049

Group *Dialect*	*Number of People*
40. Tagbanua	
83. Tagbanua	10,000
84. Paluan	9,460
(Other dialects unknown)	?
41. Tinggian	
85. Itneg, or Tinggian	27,648
(Other dialects unknown)	?
42. Tirurai	
86. Tirurai	7,150
(Other dialects unknown)	?
43. Yakan	
87. Yakan	7,290
(Other dialects unknown)	?
Total speaking native languages and dialects	9,429,905
Foreign-born residents	73,366
TOTAL POPULATION	9,503,271

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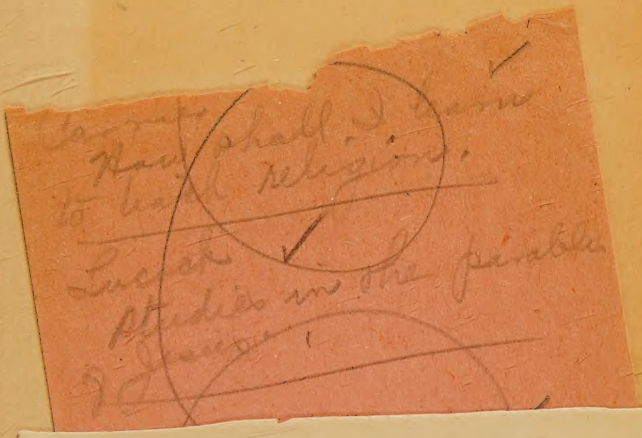

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